Ayatollah Seyyid Ali Khamenei

The General Pettern of Islamic Thought in the Qur'an

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In The Name of Allah, The Beneficent,
The Merciful

THE GENERAL PATTERN OF ISLAMIC THOUGHT IN THE QUR'ĀN

BY:
AYATOLLAH SEYYID ALI KHAMENEI
(The Leader of the Islamic Republic of Iran)

Islamic Propagation Organization
388

طرح کلّی اندیشه اسلامی در قرآن

3rd Edition, 1990-1411
Published by:
Islamic Propagation Organization
P O Box 14155-1313
Tehran, Islamic Republic of Iran
Printed by:
Allamah Tabataba'i, **Tehran, Iran.**

CONTENTS

Publisher's Note	7
About the Author	9
Preface	13
FAITH	17
Conscious Faith	19
Dynamic Faith Together with Action	21
Faith and its Responsibilities	22
Promises (1)	24
Promises (2)	27
MONOTHEISM	31
Monotheism in Islamic Ideology	33
God Exclusive Obedience and Worship	34
The Spirit of Monotheism	36
Monotheism and the Negation of Social Classes	39
The Psychological Effects of Monotheism	42
PROPHETHOOD	45
Calling to Prophethood	47
Social Resurrection of Prophethood	49
The Aims of Prophethood	51
The First Calls of Invitation	53
The Opponents	56
The Consequences of Prophethood (1)	58
The Consequences of Prophethood (2)	60
Faith in Prophethood and Its Obligations	62
WALAYAH	67
The Relations of Islamic Community	69
The paradise of Walāyah	71
About Walayah (1)	73
About Walayah (2)	76
About Walayah (3)	77
Notes	81

Publisher's Note

Ayatollah Khamenei, the third President and the Leader of the Islamic Republic of Iran, delivered several speeches in (1974,1353 AH). Later on, these speeches were summarized and published. The original title given by Ayatollah Khamenei to the book is "*Ṭarḥ Kulli Andisha Islami Dar Qur'ān*" (The General Pattern of Islamic Thought in the Qur'ān). What the author intends by the title is to introduce the principles of the Islamic Thought according to the Qur'ān. The author tries to give a general picture of what is meant by Islamic thought by supporting his ideas with different verses of the Qur'ān.

All the citations of the Qur'ān are from "The Qur'ān Translated" by A.J. Arberry, London, The Macmillan Company, 1955. The biography of the author is taken from the Islamic journal "Echo of Islam" (Vol.1,No.7,October 1981). In all Islamic languages, whenever the name of the Prophet of Islam is cited, the honorific phrase ṣalla-llāhu 'alayhi wa Ālihi wa sallam (May God's peace and benediction be upon him) or (S) follows. Most of the technical terms are explained in the 'Notes' at the end of the book.

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ABOUT THE AUTHOR

Ayatollah Seyyid Ali Khamenei was born on July 15, 1939 of a religious family in the holy city of Mashhad. His father, Hojjatoleslam Hajj Seyyid Jawad Khamenei was one of the virtuous Ulema (religious scholars) of Mashhad and his mother was the daughter of Hojjatoleslam Seyyid Hashim Najafabadi. Upon completion of his elementary studies he entered Nawwab School and started his theological studies. He completed courses under the auspices of such mentors as Ayatollah Milani and Ayatollah Hajj Sheikh Hashim Qazvini.

In 1958 he went on a pilgrimage to the holy city of Najaf. In 1959 he went to Qum and became the student of Ayatollah-ol-Ozma Burujerdi, Imam Khomeini and Ayatollah Haeri. He actively participated in the Uprising of June 5, 1963 (15th of Khordad, 1342) and fought the Pahlavi regime with Imam Khomeini. Later, he was arrested while carrying Imam Khomeini's message to Ayatollah Milani concerning the Ashura massacre of 1963. He then established a secret organization founded on Islamic Ideology and Shi'ism.

When this organization was uncovered, some of the great Ulema were arrested and put in prison. But Ayatollah Khamenei and some others managed to flee. In 1965 he returned to Mashhad. He had always been threatened there by SAVAK and other agents of the Shah. Nevertheless, he continued teaching Fiqh (Islamic Jurisprudence) and Uṣūl (Principles) to theological students. His teaching of Nahj al-Balaghah and his explanation of the Qur'ān attracted people, especially the youth.

Khamenei throughout his revolutionary life, has been a vanguard of the Islamic movement of Iran. Between 1965 and 1979 he was imprisoned six times and each time he passed his sentence in a solitary cell.

In 1976, upon release he expanded his comparative ideological classes and courses and with his speeches all over the country he preached Islamic thought among the youth. In 1978, he and some other committed clergymen established the Clergy Association of the country. The next year he was exiled to Iranshahr and then to Jiroft. But even after his release he was not exempted from SAVAK's close watch.

Ayatollah Khamenei has written and translated several books like "The Future of Islamic Territory" which was banned by the SAVAK in 1967, "Muslims in the Indian Liberation Movement", "A Critique on Western Civilization" a translation, "Imam Hassan's (A) Reconciliation" a translation, "The General Pattern of Islamic Thought in the Holy Qur'ān", "The Depths of Daily Prayer" "A Correct Understanding of Islam", "Imam Sadiq's (A) Life", "Teachings from Nahj al-Balaghah", "Collection of Lectures on Imamate" and "Our Position" which he wrote in collaboration with the wronged Ayatollah Beheshti, Martyr Dr. Bahonar and Hojjatoleslam Hashemi Rafsanjani.

Ayatollah Khamenei during the culmination of the Revolution, upon the recommendation of Ayatollah Mutahhari, was appointed a member of the Revolutionary Council. After the victory of the Revolution and the establishment of the Islamic Republic, he held some key posts as:

Representative of the Revolutionary Council in the Defence Ministry, Superintendent of the Guardians Corps of the Islamic Revolution, Imam's Representative in the Supreme Defence Council, deputy of the people of Tehran to the Islamic Consultative Assembly (Majlis), the Leader of the Friday Congregational Prayers and the President of the Islamic Republic of Iran with a vote of 16,007,972.

Ayatollah Khamenei was elected unanimously as the Secretary General of the Islamic Republican Party following the martyrdom of Dr.Bahonar. He is married and has four children.

During the Iraqi-imposed war, as the new President of the Islamic Republic of Iran, with other members of the Supreme Defence Council, he played a great role in organizing the Armed Forces. With his presence on the fronts he uplifted the spirits and morale of our Islamic combatants. On June 27, 1981 as a result of the explosion of a bomb planted inside a tape recorder by Munafiqeen, he was injured while delivering a speech in the Abu Dhar Masjid in Tehran, but he recovered soon. After his recovery he stressed that his second life was a gift from God which has been bestowed on him to serve Islam and the people.

He was elected as the president of the Islamic Republic of Iran for the second term,with 12,203,870 votes. on 20th August,1985.

Just after the very sad demise of the Leader of the Islamic Revolution and the Founder of the Islamic Republic of Iran, Imam Khomeini -Ridwānullāh ta'ālā 'alayh-he was elected as the Leader of the Islamic Revolution by a large majority of the votes of the Assembly of Experts on 4th June, 1989.

Preface

As regards religious thought, it is an urgent necessity to propound Islam as an ideology which benefits both integrative and consistent principles and sees to men's social life as well.

Before this, Islamic studies were mostly devoid of these two important characteristics. Hence, in comparing Islam with other schools of thought and ideologies of our time, these studies couldn't lead the researchers to a fruitful conclusion and a crucial judgement. It means they have neither been able to show the integrity and uniformity of Islam as a whole; nor been able to define its relation to other schools of thought.

Furthermore, these studies have not considered the practical aspects of life and specially social influences. They have mainly been abstract rather than concrete. Hence, the result has been nothing more than an abstract knowledge. Regarding men's social life, the structure of society, responsibility and duty, these studies have not offered any clear and special proposition.

Another point is that in many cases, the Qur'ān, the decisive and undoubted document of Islam, has not been able to play an elucidative role in man's life. Instead, suspicious narrations and traditions have been more reliable and dominating. Thus, the religious beliefs have developed regardless of the Qur'ān. Because of this lack of relation and attention-which are themselves the effects of some particular factors-scrutinizing the verses of the Qur'ān has given way to superficial and perfunctory reading. Such fruitless reading, heedless of mundane reward, was only for the sake of other worldly reward. In this way the honourable Qur'ān has become a means of demagogy in the hands of common people.

Having this reality in mind, it is necessary to consider three important characteristics in Islamic studies, which every learned and committed thinker is expected to pay special attention to.

First of all, Islamic learnings, teachings and system of thought, should get rid of abstraction and mere thought. Islam, like other schools of thought, should apply to practical responsibilities and social life of man. Moreover, each speculative aspect of religion should be probed to see what pattern for man's life, and what aim for this existence (including the ways to achieve such aims) it offers.

Secondly, all the aspects of Islamic thought should be studied as a consistent whole and an integrative unit. Considering these aspects, a few points should always be kept in mind: each aspect is a part of the whole religion; each is a constituent of a compound, each one is like a brick in a solid building, and finally all of them are in complete harmony with each other and not separated. Approaching Islam in this way will result in a thorough understanding of the principles of Islam. Such an understanding will enable us to present a general and over all pattern of Islam as a perfect and clear ideology which is in proportion with the multidimensional life of man.

Thirdly, for the understanding of the Islamic principles, fundamental religious documents and texts should be

regarded as the original sources, and not the personal comments and judgements, nor the stored and subjective knowledge of different people. Thus, the outcome of such an investigation will eventually be Islamic, and nothing except that. To achieve this end, the Qur'ān is the most authentic and perfect document which can be relied on. Of course, deep meditation on the Qur'ān is necessary while reading it, as it itself orders us.

What has been compiled in this treatise is a gist to show the effort for achieving the above-mentioned purpose. The initial treatise was in the form of a report on Islam in a series of successive lectures. In these lectures effort was made to search for the most important bases of Islamic thought through its most valid and vital dimensions, that is, through the eloquent verses of the Qur'ān. Then, through explanatory description, which is the method of scrutinizing the Qur'ān, the above-mentioned bases in these verses were specified. If necessary, in order to explain or emphasize, use was made of the accurate Traditions of the Prophet of Islam (P.B.U.H.) and the infallible Imams (peace be upon them). By applying this method, besides scrutinizing some verses of the Qur'ān, each time one of the principles of Islam was explained as a part of Islamic thought and ideology from a practical and committed point of view.

Finally, to enable the listeners to have in mind a summary of the presented subjects,the outcome of each lecture was written down on a sheet of paper and was given to the audience everyday. These summaries, in turn, can be a source for an independent and continuous thought. What is presented in this book is the collection of these summaries (with a slight change) whose publication is an answer to the acceptable and logical requests of many listeners.

October 25, 1974

FAITH

Definition

Man's effort and movement, which are the very reasons of his existence, have a starting point and a platform. That is called **FAITH**. Faith means to accept and to believe in what man is trying for, in the way which leads him to that aim and, finally, in his very effort and movement.

Without faith every movement or effort is evanescent and fruitless. Without faith searchers become discouraged and mirthless and, as a result, they become dumb, stagnant and motionless. Taking this reality into consideration, the Qur'ān emphasizes on "faith" and "the faithful" and introduces this characteristic as the supreme value which stands at the peak of all human characteristics.

Now let us consider the list of the most important Islamic values and on the dignity of faith, which enjoys the highest rank among them, in the following verse:

﴿لیس البرَّ أن تُوَلُّوا وُجُوهَكُمْ قِبَلَ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ وَلَكِنَّ ٱلبرَّ مَنْ آمَنَ بِاللهِ وَٱلْيَوْمِ ٱلآخِرِ وَٱلْمَلاٰئِكَةِ وَالْكِتابِ وَٱلنَّبِيِّيْنَ وَءاتَى الْمَالَ عَلَىٰ حُبِّهِ ذَوِي الْقُرْبىٰ

وَٱلْيَتَامَىٰ وَٱلْمَسَاكِينَ وَٱبْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلٰوةَ وَءَاتَى الزَّكٰوةَ وَٱلْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ ٱلْبَأْسِ أُولٰئِكَ ٱلَّذِينَ صَدَقُوا وَأُولٰئِكَ هُمُ ٱلْمُتَّقُونَ﴾.

(البقرة: ١٧٧)

It is not piety, that you turn your faces to the East and to the West. True piety is this: To believe in God, and the Last Day, the angels, the Book, and the prophets, to give of one's substance, however cherished to kinsmen, and orphans, the needy, the traveller, beggars, and to free the slave, to perform the prayer, to pay the poor-due. And they who fulfil their covenant, when they have engaged in a covenant, and endure with fortitude, misfortune, hardship and peril. These are they who are true in their faith. These are the truly God- fearing. (2:177).

In this way, in response to the believers of the Bible, who regard Judaism or Christianity as the only way of salvation, the Qur'ān lays emphasis on the vast Islamic faith as the cause of man's salvation:

﴿قولوا آمَنَّا بِاللهِ وَمَآ أُنْزِلَ إِلَيْنَا وَمَآ أُنْزِلَ إِلٰى إِبراهِيمَ وإِسْمٰعِيلَ وإِسْحٰقَ وَيَعْقُوبَ وَٱلأَسْباطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسىٰ وَمَا أُوتِيَ ٱلنَّبِيُّونَ مِنْ رَبِّهِمْ لانُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ. فإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدِ ٱهْتَدَوْا...﴾.

(البقرة: ١٣٦ ـ ١٣٧)

Say you: "We believe in God, and in that which has been sent down on us and sent down on Abraham, Ismael, Isaac and Jacob, and the tribes, and that which was given to Moses and Jesus and the prophets, of their Lord; we make no distinction between any of them, and to Him

we surrender.' And if they believe in the like of that you believe in, then they are truly guided....(2:135- 136).

Conscious Faith

In this regard, the following subjects are to be seen in the Qur'ān:

1. Having faith in the principles and foundations of the religion is one of the outstanding characteristics of the Prophet of God and his true followers. It is so outstanding that the Qur'ān has specifically emphasized on it, saying:

﴿آمَنَ ٱلرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَٱلْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللهِ وَمَلائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لانُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقالُوا سَمِعْنا وَأَطَعْنا غُفْرانَكَ رَبَّنا وَإِلَيْكَ ٱلْمَصِيرُ﴾.

(البقرة: ٢٨٥)

The Messenger believes in what was sent down to him from his Lord, and (so do) the believers; each one believes in God and His angels, and in His Books and His messengers; we make no distincition between anyone of His messengers. They say, 'We hear, and obey. Our Lord, (grant us) Thy forgiveness, our Lord! unto Thee is the homecoming'."(2:285).

2. Faith arises from understanding, intellect and knowledge; it is not a blindfold and imitative belief. This very characteristic distincts faith from other wrong devotions which are often absurd, fading and devoid of any action.

In the following verses an evident indication of this kind of understanding can be observed:

﴿إِنَّ فِي خَلْقِ ٱلسَّمٰواتِ وَٱلأَرْضِ وَٱخْتِلافِ ٱللَّيْلِ وَٱلنَّهارِ لآياتٍ لِأُولِي ٱلأَلْبابِ. ٱلَّذِينَ يَذْكُرُونَ اللهَ قِياماً وَقُعُوداً وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ

السَّمواتِ والأرضِ رَبَّنا ما خَلَقْتَ هذا باطلاًسُبْحانَكَ فقِنا عَذابَ النّارِ. رَبَّنا إنَّكَ مَنْ تُدْخِلِ النّارَ فَقَدْ أَخْزَيْتَهُ وَمَا لِلظّالِمِينَ مِنْ أَنْصارٍ. رَبَّنا إنَّنا سَمِعنا مُنادِياً يُنادِي لِلْإيمانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنّا﴾.

(آل عمران: ١٩٠ ـ ١٩٣)

Surely in the creation of the heavens and earth, and in the alteration of night and day there are signs for men possessed of minds who remember God, standing and sitting and on their sides, and reflect upon the creation of the heavens and the earth: 'Our Lord, Thou hast not created this for vanity. Glory be to Thee. Guard us against the chastisement of the Fire. Our Lord, whomsoever Thou admittest into the Fire, Thou wilt have abased; and the evil-doers shall have no helpers. Our Lord, we have heard a caller calling us to belief, saying, "Believe you in your Lord" And so we believed." (3:190-193).

3. Only an enlightened mind can perceive this knowledge and understanding; otherwise, faith would turn into a petrified and foolish bigotry and the way to truth and salvation would be blocked for man. This is why the Qur'ān seriously condemns the bigoted and imitative faith of pagans. Let us consider the rebuking and meaningful tone of the following verse:

﴿وَإذَا قِيلَ لَهُمْ تَعالَوْا إلى ما أَنْزَلَ اللهُ وَإلى الرَّسُولِ قالُوا حَسْبُنا ما وَجَدْنا عَلَيْهِ آباءَنا أَوَلَوْ كانَ آباؤهُمْ لايَعْلَمُونَ شَيْئاً وَلايَهْتَدُونَ﴾.

(المائدة: ١٠٤)

"And when it is said to them, 'Come now to what God has sent down, and the Messenger, they say, 'Enough for us is what we found our fathers doing.' What, even if

their fathers had knowledge of naught and were not guided?" (5:104).

Dynamic Faith together with Action

Does faith mean just an abstract belief or thought? Is faith worthy of consideration as far as it is dynamic and decisive in shaping our life?

The Qur'ān always associates faith with action and regards it a motivation for crossing the way to the desired destination. In many verses of the Qur'ān rewards of this and the next world are dependent upon the faith together with action. Listen to the Qur'ān and think about what it says here:

﴿يا أَيُّها ٱلَّذينَ آمنوا ٱرْكَعُوا وَٱسْجُدُوا وَٱعْبُدُوا رَبَّكُمْ وَٱفْعَلُوا ٱلخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ. وَجاهِدُوا في ٱللهِ حَقَّ جِهادِهِ هُوَ ٱجْتَباكُمْ وَما جَعَلَ عَلَيْكُمْ في ٱلدِّينِ مِنْ حَرَجٍ مِلَّةَ أَبيكُمْ إبراهيمَ هُوَ سَماكُمُ ٱلْمُسْلِمينَ مِنْ قَبْلُ وَفي هٰذا لِيَكُونَ ٱلرَّسُولُ شَهيداً عَلَيْكُمْ وَتَكُونُوا شُهَداءَ عَلى ٱلنّاسِ فَأَقيمُوا ٱلصَّلوٰةَ وَآتُوا ٱلزَّكوٰةَ وَٱعْتَصِمُوا بِٱللهِ هُوَ مَوْلٰكُمْ فَنِعْمَ ٱلْمَوْلىٰ وَنِعْمَ ٱلنَّصيرُ﴾.

(الحج: ٧٧ ـ ٧٨)

O believers, bow down and prostrate yourselves, and worship your Lord, and do good; haply so you shall prosper; and struggle for God as is His due, for He has chosen you, and has laid on you no impediment in your religion, being the creed of your father Abraham; He named you Muslims aforetime and in this, that the Messenger might be a witness against you, and that you may be witnesses against mankind. So perform the prayer, and pay the poor-due, and hold you fast to God; He is your protector–an excellent Protec-

tor, an excellent Helper. (22:77-78)

In the above verses the most important peculiarities of religious belief, which are victory, success, superiority, leadership of human beings and, finally, the support of God, are dependent upon the dynamic faith together with action. The following verse reminds us of actions resulting from faith and specifies the role of dynamic faith in an Islamic society.

﴿إِنَّ ٱلَّذِينَ آمَنُوا وَهَاجَرُوا وَجاهَدُوا بِأَمْوالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللهِ وَٱلَّذِينَ آوَوْا وَنَصَرُوا أُولٰئِكَ بَعْضُهُمْ أَوْلِياءُ بَعْضٍ وَٱلَّذِينَ آمَنُوا وَلَمْ يُهاجِرُوا مالَكُمْ مِنْ وَلايَتِهِمْ مِنْ شَيْءٍ حَتّىٰ يُهاجِرُوا﴾.

(الانفال: ٧٢)

"Those who believe, and have emigrated and struggled with their possessions and their souls in the way of God, and those who have given refuge and help-those are friends each of other. And those who believe, but have not emigrated--you have no duty of friendship towards them till they emigrate; (8:72).

Faith and Its Responsibilities

According to the verses mentioned previously true faith is inseparable from action. Profiteers do not consider the responsibilities of faith as an obligatory promise. They accept these responsibilities as far as they are in harmony with their personal interests. Otherwise, they would not take care of these responsibilities at all.

In the culture of the Qur'ān these people, who may have some sincere faith in their hearts, stored for the days of distress, are called faithless and disbelievers. The Qur'ān promises salvation, prosperity, victory, superiority, to the faithful who, under all conditions, are attentive to the responsibilities of faith.

The following verses are the clear voice of the Qur'ān in

this regard.

﴿لَقَدْ أَنْزَلْنَا آيَاتٍ مُبَيِّنَاتٍ وَاللهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ. وَيَقُولُونَ آمَنَّا بِاللهِ وَبِالرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّى فَرِيقٌ مِنْهُمْ مِنْ بَعْدِ ذَلِكَ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ. وَإِذَا دُعُوا إِلَى اللهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِنْهُمْ مُعْرِضُونَ. وَإِنْ يَكُنْ لَهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعِنِينَ. أَفِي قُلُوبِهِمْ مَرَضٌ أَمِ ارْتَابُوا أَمْ يَخَافُونَ أَنْ يَحِيفَ اللهُ عَلَيْهِمْ وَرَسُولُهُ بَلْ أُولَئِكَ هُمُ الظَّالِمُونَ. إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ. وَمَنْ يُطِعِ اللهَ وَرَسُولَهُ وَيَخْشَ اللهَ وَيَتَّقْهِ فَأُولَئِكَ هُمُ الْفَائِزُونَ﴾.

(النور: ٤٦ ـ ٥٢)

> *"Now We have sent down signs making all clear; God guides whomsoever He willed to a straight path. They say, 'We believe in God and the Messenger, and we obey.' Then after that a party of them turn away; those-they are not believers. When they are called to God and His Messenger that he may judge between them, lo, a party of them are swerving aside, but if they are in the right, they will come to him submissively. What, is there sickness in their hearts, or are they in doubt, or do they fear that God and His Messenger may be unjust towards them? Nay, but those- they are the evil-doers. All that the believers say, when they are called to God and His Messenger to judge between them, is that they say, 'We hear, and we obey'; those- they are the prosperers. He who obeys Allah and His Messenger, and fears God, and keeps duty (unto Him); such indeed are the victorious.(24:46- 52).*

And finally, in the following two verses, the Qur'ān gives

the pleasing promise of establishing the Divine government and ideal Islamic society over the world to those true believers whose deeds are decent and tied with faith.

﴿وَعَدَ اللهُ الَّذِيْنَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْناً يَعْبُدُونَنِي لاَيُشْرِكُونَ بِي شَيْئاً﴾.

(النور: ٥٥)

> *"God has promised those of you who believe and do righteous deeds that He will surely make them successors in the land, even as He made those who were before them successors, and that He will surely establish their religion for them that He has approved for them, and will give them in exchange, after their fear, security: 'They shall serve Me, not associating with Me anything...'"(24:55).*

Promises (1)

What does man need in order to obtain perfect prosperity?
1. He needs to know the aim and the right road to achieve it (guidance).
2. The veils of ignorance, ambition, fancy and every other thing which cast a cloud over man's vision and his power of thinking should be removed. Instead, the light of truth should penetrate into his heart (light).
3. In his long way towards prosperity he should get rid of confusion and anxiety- which are internal hindrances and are much more difficult than external ones to overcome (tranquillity and security).
4. He should consider his struggle fruitful and hope for an agreeable conclusion.
5. His faults and guilts should be compensable and forgivable

(forgiveness and pity).
6. At any time he should enjoy a reliable and firm hold.
7. When confronting the enemies, he should enjoy the fruits of apower superior to human being's power.
8. He should be superior to the opposite rank.
9. He should overcome the enemies of his aim and way, who are the obstacles to progress.
10.Finally,he should get rid of all the difficulties,hindrances, bondages in order to accomplish his aim (success and prosperity).

11. In every situation he should enjoy what has been ready for man in this world. At last, after the exhaustion of the span of life and finishing all the struggles, he should face a decent reward and response in the convenient heaven.

Now let us consider the verses of the Qur'ān which promise all these to those believers whose faith is accompanied with responsibility and action.

Guidance

﴿إِنَّ ٱلَّذِينَ آمَنُوا وَعَمِلُوا ٱلصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ﴾.

(يونس: ٩)

"Surely those who believe, and do deeds of righteousness, their Lord will guide them by their belief...:" (10:9).

﴿يَا أَيُّهَا ٱلنَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِنْ رَبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُوراً مُبِيناً. فَأَمَّا ٱلَّذِينَ آمَنُوا بِاللهِ وَٱعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِنْهُ وَفَضْلٍ وَيَهْدِيهِمْ إِلَيْهِ صِرَاطاً مُسْتَقِيماً﴾.

(النساء: ١٧٤ ـ ١٧٥)

"O men, a proof has now come to you from your Lord; We have sent down to you a manifest light. As for those who believe in God, and hold fast to Him, He will

surely admit them to mercy from Him, and bounty, and will guide them to Him on a straight path." (4:174-175).

﴿وَٱلَّذِينَ جاهَدُوا فِينا لَنَهْدِيَنَّهُمْ سُبُلَنا وَإِنَّ ٱللهَ لَمَعَ ٱلْمُحْسِنِينَ﴾.

(العنكبوت: ٦٩)

"But those who struggle in Our cause, surely We shall guide them in Our ways; and God is with the good-doers."(29:69).

﴿ٱللهُ وَلِيُّ ٱلَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ ٱلظُّلُماتِ إِلَى ٱلنُّورِ وَٱلَّذِينَ كَفَرُوا أَولِياؤُهُمُ الطاغوتُ يُخرِجُونَهُمْ مِنَ ٱلنُّورِ إِلَى ٱلظُّلُماتِ أُوْلئِكَ أَصحابُ ٱلنّارِ هُمْ فِيها خالِدُون﴾.

(البقرة: ٢٥٧)

"God is the Guardian of the believers; He brings them forth from the darkness into the light. And the unbelievers-their patrons are idols, that bring them forth from the light into the darkness; those are the inhabitants of the Fire, therein dwelling forever." (2:257)

﴿يا أَيُّها ٱلَّذِينَ آمَنُوا اذكُروا اللهَ ذِكْراً كثيراً. وَسَبِّحُوهُ بُكْرَةً وَأَصِيلاً. هُوَ الَّذي يُصَلِّي عَلَيْكُمْ وَمَلائِكَتُهُ لِيُخْرِجَكُمْ مِنَ ٱلظُّلُماتِ إِلَى ٱلنُّورِ ...﴾.

(الاحزاب: ٤١ ـ ٤٣)

"O believers, remember God oft, and glorify Him at the dawn and in the evening. It is He Who blesses you, and His angels (bless you), to bring you forth from the darkness into the light..."(33:41-43)

﴿يا أيُّها ٱلَّذينَ آمَنُوا ٱتَّقُوا ٱللهَ وَآمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَيَجْعَلْ لَكُمْ نُوراً تَمْشُونَ بِهِ﴾.

(الحديد: ٢٨)

"O believers, fear God, and believe in His Messenger, and He will give you a twofold portion of His mercy, and He will appoint for you a light whereby you shall walk..."(57:28)

Promises (2)

Tranquillity and Security:

To get rid of confusion and anxiety is one of the most important characteristics of the faithful. The Qur'ân promises to provide the faithful with this valuable spiritual state.

﴿ٱلَّذينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ ٱللهِ أَلا بِذِكْرِ ٱللهِ تَطْمَئِنُّ ٱلْقُلُوبُ. ٱلَّذينَ آمَنُوا وَعَمِلُوا ٱلصَّالِحاتِ طُوبىٰ لَهُمْ وَحُسْنُ مَآبٍ﴾.

(الرعد: ٢٨ ـ ٢٩)

"Those who believe, their hearts being at rest in God's remembrance-in God's remembrance are at rest the hearts of those who believe and do righteous deeds; theirs is blessedness and a fair resort." (13:28-29)

Abraham (P.B.U.H.) explained this reality to the wandering pagans of his time who did not enjoy internal tranquillity and peace due to the lack of any definite and logical ideology. He spoke about his inner ease and security, the origin of which was his solid faith.

﴿وَحاجَّهُ قَوْمُهُ قالَ أَتُحاجُّونِّي فِي ٱللهِ وَقَدْ هَدىٰنِ وَلا أَخافُ ما تُشْرِكُونَ بِهِ إِلاّ أَنْ يَشاءَ رَبِّي شَيْئاً وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْماً أَفَلا تَتَذَكَّرُونَ. وَكَيْفَ أَخافُ ما

أَشْرَكْتُمْ وَلاتَخافُونَ أَنَّكُمْ أَشْرَكْتُمْ بِاللهِ ما لَمْ يُنَزِّلْ بِه عليْكُمْ سُلْطاناً فأيُّ الْفَرِيقَيْنِ أَحَقُّ بِالأَمْنِ إِنْ كُنتُمْ تَعْلَمُونَ. الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمانَهُمْ بِظُلْمٍ أُولئكَ لَهُمُ الأَمْنُ وَهُمْ مُهْتَدُونَ﴾.

(الانعام: ٨٠ ـ ٨٢)

"His people disputed with him. He said, 'Do you dispute with me concerning God, and He has guided me? I fear not what you associate with Him, except my Lord will; My Lord embraces all things in His knowledge; will you not remember? How should I fear what you have associated with God that whereon He has not sent down on you any authority? Which of the two parties has better title to security, if you have any knowledge? Those who believe, and have not confounded their belief with evildoing-to them belongs the true security; they are rightly guided."(6:80-82)

Fruitfulness

The faithful person knows that each step he takes makes him nearer to his aim. He knows that his efforts and activities are generally fruitful and none of them will be in vain.

﴿وما جعلنا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْها إِلاّ لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلى عَقِبَيْهِ وَإِنْ كانَتْ لَكَبِيرَةً إِلاّ عَلَى الَّذِينَ هَدَى اللهُ وَما كانَ اللهُ لِيُضِيعَ إِيمانَكُمْ إِنَّ اللهَ بِالنّاسِ لَرَءُوفٌ رَحِيمٌ﴾.

(البقرة: ١٤٣)

"...And We did not appoint the direction (Qiblah) thou wast facing, except that We might know who follows the Messenger from him who turns on his heels-though it

were a grave thing save for those whom God has guided; but God would never leave your faith to waste-truly,God is All-gentle with the people, All- compassionate." (2:143)

﴿فَمَنْ يَعْمَلْ مِنَ ٱلصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلا كُفْرَانَ لِسَعْيِهِ وَإِنَّا لَهُ كَاتِبُونَ﴾.

(الأنبياء: ٩٤)

"And whosoever does deeds of righteousness, being a believer, no unthankfulness shall befall his endeavours. Lo! We record (them) for him". (21:94)

Monotheism in the Islamic Ideology

The Qur'ânic monotheism is not an indifferent and irresponsible concept. It is rather a committed and a constructive notion. It is a way of thinking which has an effective role in the construction and administration of the society. It defines the aim and the strategy of the society. Monotheism is indeed one of the cornerstones – the principal one – of Islamic ideology.

The dependence of the world and man on the Superior Power (God) demands the world to have been created for a purpose. It also demands responsibility: that is man by using his power of thinking and decision should choose the straight path in order to achieve an aim. He should actually know this aim and the direction which ends in it.

Considering God as the only Creator of the world necessitates that the power of legislation be exclusive to His Will, and all the animate who possess common sense be subject to follow His rules (Exclusive Divinity). Also, the infinite knowlege of God demands that the competency of making rules of men, which are unavoidably based on man's needs and interests, be solely confined to Him.

The uniform servitude of all the living things towards God necessitates that none of His creatures be granted the right to govern over others (negation of idolatry). It also necessitates that the leader of mankind be the one whom God himself has chosen to govern, either by appointing the infallible Imams or by defining the criteria for Islamic governors at the time of the infallibe Imam's absence.

The following verses of the Qur'ân will elucidate parts of the Islamic thought about monotheism.

﴿وَمِنَ ٱلنَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ ٱللهِ أَنْداداً يُحِبُّونَهُمْ كَحُبِّ ٱللهِ وَٱلَّذِينَ آمَنُوا أَشَدُّ حُبّاً لله وَلَوْ يَرى ٱلَّذِينَ ظَلَمُوا إذ يَرَوْنَ ٱلعذابَ أَنَّ ٱلْقُوَّةَ لله جَمِيعاً وَأَنَّ اللهَ شَدِيدُ ٱلعَـذابِ. إِذْ تَبَرَّأَ ٱلَّـذِينَ ٱتُّبِعُـوا مِنَ الَّذِينَ ٱتَّبَعوا وَرَأوا ٱلعَذابَ وَتَقَطَّعَتْ بِهِمُ الأَسْبابُ. وَقالَ ٱلَّذِيْنَ ٱتَّبَعُوا لَوْ أَنَّ لَنا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَما تَبَرَّأوا مِنّا كَذلِكَ يُرِيهِمُ

أَنَّ ٱللَّهَ أَعْمَالَهُمْ حسراتٍ عَلَيْهِمْ وما هُمْ بخارجين منَ ٱلنَّارِ.
(البقرة: ١٦٥ ـ ١٦٧)

"Yet there be men who take to themselves compeers apart from God,loving them as God is loved; But those that believe love God more ardently. Oh, if the evil-doers might see, when they see the chastisement, that the power altogether belongs to God, and that God is terrible in chastisement, when those that were followed disown their followers and they see the chastisement,and their cords are cut asunder, and those that followed say, 'O if only we might return again and disown them, as they have disowned us'. Even so God shall show them their works. O bitter regrets for them. Never shall they issue from the Fire. (2:165-167)

God Exclusive Obedience and Worship

So far we understood that monotheism is not only a philosophical concept, but a belief on which man's social and individual life should be based.

Some of the general articles of the Monotheistic Resolution in the Qur'ān are as follows:

According to the principle of monotheism, human beings do not have the right to worship or obey any person or anything except God. On this basis, all the sufferings and oppressions which have been imposed on mankind by false gods throughout the history have been devoid of any true justification. This general statement includes idols, gods, tyrants and finally the inclinations of the carnal soul. The following verses which are about false gods- whether mankind or other things-clarify the general pattern of this aspect of monotheism.

﴿وَيَوْمَ نَحْشُرُهُمْ جَمِيعاً ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكانَكُمْ أَنْتُمْ وَشُرَكاؤُكُمْ فَزَيَّلْنا بَيْنَهُمْ وَقالَ شُرَكاؤُهُمْ ما كُنْتُمْ إِيَّانا تَعْبُدُونَ. فَكَفى بِاللهِ شَهِيداً بَيْنَنا وَبَيْنَكُمْ إِنْ كُنَّا عَنْ عِبادَتِكُمْ لَغافِلِينَ. هُنالِكَ تَبْلُو كُلُّ نَفْسٍ ما أَسْلَفَتْ وَرُدُّوا إِلَى اللهِ مَوْلاهُمُ الْحَقِّ وَضَلَّ عَنْهُمْ ما كانُوا يَفْتَرُونَ. قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّماءِ وَالأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالأَبْصارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الأَمْرَ فَسَيَقُولُونَ اللهُ فَقُلْ أَفَلا تَتَّقُونَ﴾.

(يونس: ٢٨ ـ ٣١)

"And the day We shall muster them all, then We shall say to those who associate partners (with God): 'Get you to your place, you and your associates. Then We shall separate between them, and their associates will say,'Not us you were serving. God is a sufficient witness between us and you; assuredly we were heedless of your service.' There every soul shall prove its past deeds; and they shall be restored to God, their Lord, the True, and there shall go astray from them that they were forging. Say: 'Who provides you out of the heaven and earth, or who possesses hearing and sight, and who brings forth the living from the dead and brings forth the dead from the living, and who directs the affair?' They will surely say, 'God' Then say: 'Will you not be God-fearing?'" (10:28-31)

﴿قُلْ هَلْ مِنْ شُرَكائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ قُلِ اللهُ يَهْدِي لِلْحَقِّ أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمَّنْ لا يَهِدِّي إِلاَّ أَنْ يُهْدى فَما لَكُمْ كَيْفَ تَحْكُمُونَ﴾.

(يونس: ٣٥)

"Say: 'Is there any of your associates who guides to the truth?' Say: 'God guides to

the truth; and who is worthier to be followed–He Who guides to the truth, or he who guides not unless he is guided? What then ails you, how you judge?'" (10:35)

It is clear that to guide and being guided is a quality which man deserves. Thus, the above verse is about those men who proclaim themselves as gods or consider themselves to be the partners of God and oblige other people to obey them as slaves. Islam negates the servitude to the pretended gods, being religious powers (monks) or political and economic powers (tyrants, nobles and rich men).

In a verse of the Qur'ān Islam offers the following suggestion to the people of the Book:

﴿قُلْ يا أَهْلَ ٱلْكِتابِ تَعالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا ٱللَّهَ وَلَانُشْرِكَ بِهِ شَيْئاً وَلَا يَتَّخِذَ بَعْضُنا بَعْضاً أَرْباباً مِنْ دُونِ ٱللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا ٱشْهَدُوا بِأَنَّا مُسْلِمُونَ﴾.

(آل عمران: ٦٤)

"Say: 'People of the Scripture come now to a word common between us and you, that we worship none but God, and that we associate not aught with Him, and do not some of us take others as Lords, apart from God.' And if they turn their backs, say: 'Bear witness that we are Muslims.'" (3:64)

However, the Qur'ān considers people's obedience to the true believers as an obedience to God, and in a few verses it introduces the executive powers of the Islamic community (the Prophet and those who are in authority, i.e. Ulil-'amr)[1]

The Spirit of Monotheism: Negation of Servitude to False Deities

Scrutinizing about some other verses of Qur'ān will much

more clarify the effect of monotheism and its monotheistic procedure on individual life and social organizations.

According to the Qur'ān, the refusal to worship false gods does not necessarily imply that one is a monotheist. In order to be considered a monotheist, one has to negate the obedience to the opponents of God as well. This point is so much evident in the Qur'ān that those who obey false gods are called idolaters. In this way, worshipping God which is the meaning and the spirit of monotheism can be called the exclusive obedience and servitude to God. Thus, the obedience to and the worshipping of false gods, being in the form of an individual's commands, public rules, social organization or so forth, is considered idolatry. This is why with the protesting tone monotheism is manifested in the verses of the Qur'ān such as the following:

﴿أَفَغَيْرَ اللهِ أَبْتَغِي حَكَماً وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتابَ مُفَصَّلاً وَالَّذِينَ آتَيْناهُمُ الْكِتابَ يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِنْ رَبِّكَ بِالْحَقِّ فَلا تَكُونَنَّ مِنَ الْمُمْتَرِينَ. وَتَمَّتْ كَلِمَةُ رَبِّكَ صِدْقاً وَعَدْلاً لا مُبَدِّلَ لِكَلِماتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ. وَإِنْ تُطِعْ أَكْثَرَ مَنْ فِي الأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللهِ إِنْ يَتَّبِعُونَ إِلاَّ الظَّنَّ وَإِنْ هُمْ إِلاَّ يَخْرُصُونَ. إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ. فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللهِ عَلَيْهِ إِنْ كُنْتُمْ بِآياتِهِ مُؤْمِنِينَ. وَما لَكُمْ أَلاَّ تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ ما حَرَّمَ عَلَيْكُمْ إِلاَّ ما اضْطُرِرْتُمْ إِلَيْهِ وإِنَّ كَثِيراً لَيُضِلُّونَ بِأَهْوائِهِمْ بِغَيْرِ عِلْمٍ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ. وَذَرُوا ظاهِرَ الإِثْمِ وَبَاطِنَهُ إِنَّ الَّذِينَ يَكْسِبُونَ الإِثْمَ سَيُجْزَوْنَ بِما كانُوا يَقْتَرِفُونَ. وَلا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ وَإِنَّ الشَّياطِينَ لَيُوحُونَ إِلى أَوْلِيائِهِمْ لِيُجادِلُوكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ﴾.

(الأنعام: ١١٤ ـ ١٢١)

What, shall I seek other than God for judge? For it is He Who sent down to you the Book well-explained; and those whom

We have given the Book know it is sent down from thy Lord with the truth; so be not thou of the waverers. Perfect is the Word of thy Lord in truthfulness and justice; none can change His words; He is the All-hearing, the All-knowing. If thou obeyest the most of those on earth they will lead thee astray from the path of God; they follow only surmise, merely conjecturing. Thy Lord knows very well who goes astray from His path; He knows best who erreth from His way and He knows best t[-] rightly-guided. Eat of that over which God's Name has been mentioned, if you believe in His signs. How is it with you, that you do not eat of that over which God's Name has been mentioned, seeing that He has explained for you that He has forbidden unto you, unless you are constrained to it? But surely, many lead astray by their caprices, without any knowledge; thy Lord knows best the transgressors. Forsake the outward sin, and the inward; surely the earners of sin shall be recompensed for what they have earned. And eat not of that over which God's Name has not been mentioned; it is ungodliness. The Satans inspire their friends to dispute with you; if you obey them, you are idolaters."
(6:114-121)

﴿وَأُزْلِفَتِ ٱلْجَنَّةُ لِلْمُتَّقِينَ. وَبُرِّزَتِ ٱلْجَحِيمُ لِلْغَاوِينَ. وَقِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تَعْبُدُونَ. مِن دُونِ ٱللَّهِ هَلْ يَنْصُرُونَكُمْ أَوْ يَنْتَصِرُونَ. فَكُبْكِبُوا فِيهَا هُمْ وَٱلْغَاوُونَ. وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ. قَالُوا وَهُمْ فِيهَا يَخْتَصِمُونَ. تَٱللَّهِ إِنْ كُنَّا لَفِى ضَلَٰلٍ مُبِينٍ. إِذْ نُسَوِّيكُمْ بِرَبِّ ٱلْعَالَمِينَ. وَمَا أَضَلَّنَا إِلَّا ٱلْمُجْرِمُونَ. فَمَا لَنَا مِنْ

شافعين. ولا صديق حميم. فلو أن لنا كرة فنكون من المؤمنين. إن في ذلك لآية وما كان أكثرهم مؤمنين﴾.

(الشعراء: ٩٠ ـ ١٠٣) *"And Paradise shall be brought forward for the God-fearing, and Hell advanced for the erring, and it will be said unto them where were you serving apart from God? Do they help you or help themselves?' Then they shall be pitched into it, they and the perverse and the hosts of Iblis, all together. They shall say, as they dispute there one with another, 'By God, we were certainly in manifest error when we made you equal with the Lord of all being. It was naught but the sinners that led us astray; so now we have no intercessors, nor a loyal friend. O that we might return again, and be among the believers!" Surely in that is a sign, yet most of them are not believers."* *(26:90-103)*

Monotheism and the Negation of Social Classes

Social discrimination has always been the great cruelty of the human history. In order to justify this cruelty, sometimes it is said: "Different gods have created different classes of the society and, therefore, each class has its own peculiar advantages and rights." Sometimes it is said, "The One God has granted particular rights to a special group of people when creating them." On the whole, at different stages of the history of man's life this justification has had different forms and, on this basis, the luxury of the highly distinguished class and deprivation of the oppressed class have been considered a natural necessity.

The principle of monotheism not only considers all the animate as creatures of One God, but also obliterates the roots of social discrimination from the minds of human beings. A

part of the monotheistic instructions which can be seen in the verses of the Qur'ān is as follows:

﴿قُلْ لِمَنِ ٱلْأَرْضُ وَمَنْ فِيها إِنْ كُنْتُمْ تَعْلَمُونَ. سَيَقُولُونَ لله قُلْ أَفَلَا تَذَكَّرُونَ. قُلْ مَنْ رَبُّ ٱلسَّمٰوات ٱلسَّبْعِ وَرَبُّ ٱلْعَرْشِ ٱلعَظِيم. سَيَقُولُونَ لله قُلْ أَفَلا تَتَّقُونَ. قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيءٍ وَهُوَ يُجِيرُ وَلَا يُجارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ. سَيَقُولُونَ لله قُلْ فَأَنّىٰ تُسْحَرُونَ. بَلْ أَتَيْناهُمْ بِالحَقِّ وَإِنَّهُمْ لَكاذِبُونَ. ما ٱتَّخَذَ اللهُ مِنْ وَلَدٍ وَما كانَ مَعَهُ مِنْ إِلٰهٍ إِذاً لَذَهَبَ كُلُّ إِلٰهٍ بِما خَلَقَ وَلَعَلا بَعْضُهُمْ عَلَىٰ بَعْضٍ سُبْحانَ اللهِ عَمّا يَصِفُونَ﴾.

(المؤمنون: ٨٤ ـ ٩١)

> *"Say: 'Whose is the earth, and whose is in it, if you have knowledge? They will say, 'God's.' Say: 'Will you not then remember?' Say: 'Who is the Lord of the seven heavens and the Lord of the mighty Throne?' They will say, 'God'. Say: 'Will you not then be God-fearing? Say: In Whose hand is the dominion over all things and He protects, while against Him there is no protection, if you have knowledge?' They will say, 'God's.' Say: 'How then are you bewitched?' Nay, but We brought them the truth, and they are truly liars. God has not taken to Himself any son, nor is there any god with Him; for then each god would have taken off that he created and some of them would have risen up over other; glory be to God, beyond that they described, who has knowledge of the Unseen and the Visible; high exalted be He, above that they associated!" (23:84-91)*

﴿يَا أَيُّها ٱلنّاسُ ٱعبُدُوا رَبَّكُمُ ٱلَّذي خَلَقَكُمْ وَٱلَّذين مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُون.

﴿ٱلَّذِي جَعَلَ لَكُمُ ٱلأَرْضَ فِراشاً وَٱلسَّماءَ بِناءً وَأَنْزَلَ مِنَ ٱلسَّماءِ ماءً فَأَخْرَجَ بِهِ مِنَ ٱلثَّمَراتِ رِزْقاً لَّكُمْ فَلاَ تَجْعَلُوا لله أَنْداداً وَأَنْتُمْ تَعْلَمُونَ﴾.

(البقرة: ٢١ ـ ٢٢)

"O mankind, worship your Lord Who created you, and those that were before you; haply so you will be God-fearing; who assigned to you the earth for a couch, and heaven for an edifice, and sent down out of heaven water, wherewith He brought fourth fruits for your provision; so set not up compeers to God wittingly." (2:21-22)

﴿يا أَيُّها ٱلنَّاسُ إِنّا خَلَقْناكُمْ مِنْ ذَكَرٍ وَأُنْثى وَجَعَلْناكُمْ شُعُوباً وَقَبائِلَ لِتَعارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ ٱللهِ أَتْقاكُمْ إِنَّ ٱللهَ عَلِيمٌ خَبِيرٌ﴾.

(الحجرات: ١٣)

"O mankind! Lo! We have created you male and female, and appointed you nations and tribes, that you may know one another. Surely the noblest among you in the sight of God is the most God- fearing of you. God is All-knowing, All-aware." (49:13)

﴿وَلَقَدْ كَرَّمْنا بَنِي آدَمَ وَحَمَلْناهُمْ فِي ٱلبَرِّ وَٱلبَحْرِ وَرَزَقْناهُمْ مِنَ ٱلطَّيِّباتِ وَفَضَّلْناهُمْ عَلى كَثِيرٍ مِّمَّنْ خَلَقْنا تَفْضِيلاً﴾.

(الاسراء: ٧٠)

"We have honoured the Children of Adam and carried them on land and sea, and provided them with good things, and preferred them greatly over many of those We created." (17:70)

The Psychological Effects of Monotheism

Although the principal responsibility of monotheism is to establish a monotheistic society, that is, a society, where there is no class discrimination and the Divine rules and the commands of Allah are dominant, the psychological effects of this belief in the spirit of the believers is tremendous and worth considering. On the whole, it can be said that the monotheistic belief has two constructive dimensions: the construction of the society and the construction of the individual.

The follower of monotheism, under the influence of this belief, enjoys important characteristics including infinite hope, untiring effort, protection against fright and lusts, broad-mindedness, rightly- chosen direction and so forth.

The Qur'ān in some of its verses, when speaking about faith and the life and efforts of the true believers clearly points out some of these characteristics. Example verses are as follows:

﴿اَلَّذين اَستجابُوا لله وَالرَّسُول مِنْ بَعْد ما أَصابَهُمُ اَلقَرْحُ لِلَّذين أَحْسَنُوا مِنْهُمْ وَاتَّقَوْا أَجْرٌ عَظيمٌ. اَلَّذين قال لَهُمُ اَلنَّاسُ إِنَّ اَلنَّاس قَدْ جمَعُوا لَكُمْ فَاخْشَوْهُمْ فزادهُمْ إيمانا وقالُوا حَسْبُنا اَللهُ ونعْم اَلوكيلُ. فانْقلبُوا بنعْمة من اَلله وفضْل لَمْ يَمْسَسْهُمْ سُوءٌ واتَّبعُوا رضْوان اَلله واَللهُ ذُو فضْل عظيمْ. إنَّما ذلكُمُ اَلشَّيْطانُ يُخَوِّفُ أَولياءهُ فلاتخافُوهُمْ وخافُون إنْ كُنْتُمْ مُؤمنين﴾.

(آل عمران. ۱۷۲ ـ ۱۷۵)

> *"And those who answered God and the Messenger after the harm had smitten them-to all those of them who did good and feared God, shall be a mighty wage; those to whom the people said, 'The people have gathered against you, there-*

fore fear them'; but it increased them in faith, and they said, 'God is sufficient for us; an excellent Guardian is He.' So they returned with blessing and bounty from God, untouched by any harm; they followed the good pleasure of God; and God is of abounding bounty. That is Satan frightening his friends. Therefore do not fear them; but fear Me, if you are believers." (3:172-175)

PROPHETHOOD

The Philosophy of Prophethood

What is the purpose of the Divine religions and what is the philosophy of "prophethood" which conveys the Divine messages of such religions? What is the meaning of "prophethood" and what is its relation to the "prophetic mission"? What are the goals of "prophethood" and the "prophetic mission"? What is the starting point of the prophets and what is the fruit of their endeavours? These questions and the like are fundamental subjects of "prophethood", which every true believer must be aware of. The Holy Qur'ān has given short, perfect and clear answers to all these questions.

Prophethood is essential, for man's senses and instincts and even his knowledge are not enough to lead him to salvation. So he needs something superior to his intellectual power, i.e., guidance through heavenly revelation. This heavenly revelation originates from God Who is the Creator of man and aware of all his imperfections, needs, sufferings, and the treatment for them. This is the logic of all religions of the world and the philosophy of "prophethood".

Due to this need (heavenly guidance) the prophets are cal-

led to prophethood in order to bring into action programmes which can meet it.

The above-mentioned points can be clearly found in some verses of the Qur'ān as follows:

﴿كانَ ٱلنَّاسُ أُمَّةً واحِدَةً فَبَعَثَ ٱللهُ ٱلنَّبِيِّينَ مُبَشِّرِينَ وَمُنْذِرِينَ وَأَنْزَلَ مَعَهُمُ ٱلكِتَابَ بِالحَقِّ لِيَحكُمَ بَيْنَ ٱلنَّاسِ فِيمَا ٱخْتَلَفُوا فِيهِ وَمَا ٱخْتَلَفَ فِيهِ إِلَّا ٱلَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمُ البَيِّنَاتُ بَغْياً بَيْنَهُمْ فَهَدَى اللهُ ٱلَّذِينَ آمَنُوا لِمَا ٱخْتَلَفُوا فِيهِ مِنَ ٱلْحَقِّ بِإِذْنِهِ وَٱللهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾.

(البقرة: ٢١٣)

> *"The people were one nation; then God sent forth the prophets, to bear good tidings and warning, and He sent down with them the Book with the truth, that He might decide between the people touching their differences; and only those who had been given it were at variance upon it, after the clear signs had come to them, being insolent one to another; then God guided those who believed to the truth, touching which they were at variance, by His leave; and God guides whomsoever He wills to a straight path". (2:213)*

﴿يُسَبِّحُ للهِ ما فِي ٱلسَّمٰواتِ وَمَا فِي ٱلأَرْضِ ٱلمَلِكِ ٱلْقُدُّوسِ العَزِيزِ ٱلحَكِيمِ. هُوَ ٱلَّذِي بَعَثَ فِي ٱلأُمِّيِّينَ رَسُولاً مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ ٱلكِتَابَ وَٱلحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ. وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ وَهُوَ ٱلعَزِيزُ ٱلحَكِيمُ. ذٰلِكَ فَضْلُ ٱللهِ يُؤْتِيهِ مَنْ يَشَاءُ وَٱللهُ ذُو ٱلفَضْلِ ٱلعَظِيمِ﴾.

(الجمعة: ١ ـ ٤)

> *"All that is in the heavens and the earth magnifies God, the King, the All-holy, the All-mighty, the All-wise.It is He Who has*

raised up from among the common people a Messenger of their own, to recite His verses to them and to purify them, and to teach them the Book and Wisdom, though before that they were in manifest error, and others of them who have not yet joined them. And He is the All-mighty, the All-wise. That is the bounty of God; He gives it to whom He wills, and God is of abounding bounty." (62:1-4)

Calling to Prophethood

Prophethood is a prophetic mission (bi'thah). It is a resurrection after a period of immovability and tranquillity. Initially this resurrection affects the prophet's spirit and then his environs.

The prophet, enjoying extraordinary knowledge and background, is ready to accept the great responsibility. Of course, before being called to prophethood,this potential power is not carried into effect and he, as an ordinary man of his society, is engaged in daily efforts. The Divine inspiration revolutionizes the prophet and moves his spirit. Then, he is appointed to prophethood.

The following verses remind one of the beginning of this resurrection in the spirit of the Prophet of Islam:

﴿وَٱلضُّحَىٰ. وَٱلَّيْلِ إِذَا سَجَىٰ. مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ. وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ ٱلْأُولَىٰ. وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ. أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ. وَوَجَدَكَ ضَالًّا فَهَدَىٰ. وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ﴾.

(الضحى: ١ ـ ٨)

"By the early morning and the night when it falls! Thy Lord has neither forsaken thee nor hates thee and the Last shall be better for thee than the First. Thy Lord shall give thee, and thou shalt be satisfied. Did He

not find thee an orphan, and shelter thee? Did He not find thee wandering, and guide thee? Did He not find thee needy, and suffice thee?" (93:1-8)

This inner resurrection, which had considerable physical influences on the appearance of the Prophet (P.B.U.H.), begins with the following verses:

﴿إِقْرَأْ بِٱسْمِ رَبِّكَ ٱلَّذِي خَلَقَ. خَلَقَ ٱلإِنْسانَ مِنْ عَلَقٍ. إِقْرَأْ وَرَبُّكَ ٱلأَكْرَمُ. ٱلَّذِي عَلَّمَ بِالقَلَمِ. عَلَّمَ ٱلإِنْسانَ ما لَمْ يَعْلَمْ. كَلاّ إِنَّ ٱلإِنْسانَ لَيَطْغى. أَنْ رَآهُ ٱسْتَغْنى. إِنَّ إِلى رَبِّكَ ٱلرُّجْعى﴾.

(العلق: ١ ـ ٨)

"Recite: In the name of thy Lord who created; created man of a blood-clot, Recite: And thy Lord is the Most Generous, Who taught by the Pen, taught man that he knew not. No indeed; surely man waxes insolent, for he thinks himself self-sufficient Surely unto thy Lord is the returning. (96:1-8)

The following verses also indicate the same change in the Prophet's spirit.

﴿وَٱلنَّجْمِ إِذا هَوى. ما ضَلَّ صاحِبُكُمْ وَما غَوى. وَمَا يَنْطِقُ عَنِ ٱلْهَوى. إِنْ هُوَ إِلاّ وَحْيٌ يُوحى. عَلَّمَهُ شَدِيدُ ٱلْقُوى. ذُو مِرَّةٍ فَاسْتَوى. وَهُوَ بِالأُفُقِ ٱلأَعْلى. ثُمَّ دَنا فَتَدَلّى. فَكانَ قابَ قَوْسَيْنِ أَوْ أَدْنى. فَأَوْحى إِلى عَبْدِهِ ما أَوْحى. مَا كَذَبَ الفُؤادُ ما رَأى. أَفَتُمارُونَهُ عَلى ما يَرى﴾.

(النجم: ١ ـ ١٢)

"By the star when it plunges, your companion is not astray, neither errs and nor speaks out of desire. It is naught but a revelation revealed, taught him by one of mighty powers, very strong; he stood

poised, being on the higher horizon, then drew near and suspended hung, two bows' length away, or nearer, then revealed to His servant that He revealed.His heart lied not what he saw; what, will you dispute with him what he sees?" (53:1-12)

It is, however, after the acquisition of this inner and spiritual motive that the Prophet's way of life undergoes basic change.This is very**the** "responsibility of prophethood".

Social Ressurrection of Prophethood

Prophets appear in chaotic and deviated social conditions to establish a perfect human order conforming to man's nature. In this way, "truth" replaces "falsehood".

Man, whose nature is in harmony with the world's nature, will find his way to evolution when he conforms to an order which is inspired by the world's and man's nature and to its rules which are in proportion with his spiritual and physical structure. It is in this manner that he advances towards evolution.

Throughout history, ignorance and prejudice have reversed the way of humanity and by imposing inhuman systems have taken man out of his natural course (falsehood). Thus, the prophets are to lead him to the straight path. It is therefore understood that the prophet has to make his misled and ignorant society undergo a basic and complete change, and to establish a righteous system. This is the social resurrection which happens after the prophet is appointed to prophethood. In fact, through this great resurrection all the superficial and empty traditions and systems are overthrown, and a valid and correct system which is the religion of God replaces them.

In the following verses, we clearly see some general points about the inhuman system of pharaoh[2] and the Divine and natural system of Moses which had to replace it.

﴿تِلْك آياتُ ٱلكتاب ٱلمبين. نَتْلُو عَلَيْكَ منْ نَبَإِ مُوسىٰ وَفِرْعَوْنَ بالحقِّ لقوْمٍ يُؤْمنُونَ. إنَّ فِرْعَوْنَ عَلا في ٱلأَرْض وَجَعَلَ أَهْلها شيَعاً يَسْتَضْعفُ طائفَةً منْهُمْ يُذَبِّحُ أَبْناءهُمْ ويَسْتَحْيي نساءَهُمْ إنَّهُ كانَ منَ ٱلمُفْسدينَ. ونُريدُ أَنْ نَمُنَّ علىٰ ٱلَّذينَ ٱسْتُضْعفُوا في ٱلأَرْض وَنَجْعلَهُمْ أَئمَّةً وَنَجْعلَهُمُ ٱلْوارثينَ. وَنُمكِّنَ لَهُمْ في ٱلأَرْض ونُريَ فِرْعَوْنَ وَهامانَ وَجُنُودَهُما منْهُمْ ما كانُوا يَحْذَرُونَ﴾.

(القصص: ٢ ـ ٦)

"Those are the signs of the Manifest Book. We will recite to thee something of the story of Moses and Pharaoh truthfully, for a people who believe. Now Pharaoh had exalted himself in the land and had divided its inhabitants into castes, abasing one party of them, slaughtering their sons, and sparing their women; for he was one of the mischief-makers. Yet We desired to be gracious to those that were abased in the land, and to make them leaders, and to make them the inheritors, and to establish them in the land, and to show Pharaoh and Haman, and their hosts, what they were dreading from them." (28:2-6)

In some verses of the Qur'ān, the necessity of making the religion of God conquer all other religions, i.e., establishing a Divine order instead of an unheavenly one has been emphasized with similar words (in the Surahs) : Repentance, Victory and the Ranks). A few verses from the Surah,'The Ranks' read as follows:

﴿وَمَنْ أَظْلَمُ ممَّن ٱفْتَرىٰ عَلَى ٱللهِ ٱلْكَذبَ وَهُوَ يُدْعَى إلَى ٱلإِسْلام وَٱللهُ لايَهْدي ٱلْقَوْمَ ٱلظالمينَ. يُريدُونَ ليُطْفئُوا نُورَ اللهِ بأَفْواههمْ وَٱللهُ مُتمُّ نُورهِ وَلَوْ كَرهَ ٱلكافرُونَ. هُوَ ٱلَّذي أَرْسَلَ رَسُولَهُ بالهُدىٰ وَدينِ ٱلحقِّ ليُظْهرَهُ عَلَى ٱلدِّين كُلِّه وَلَوْ كَرهَ ٱلْمُشْركُونَ﴾.

(الصف: ٧ ـ ٩)

"And who does greater evil than he who forges against God falsehood, when he is being called unto al-'Islām? And God guides never the people of the evil-doers. They desire to extinguish with their mouths the light of God, but God will perfect His light, though the unbelievers be averse. It is He Who has sent His Messenger with the guidance and the religion of truth, that He may uplift it above religion, though the idolaters be averse." (61:7-9)

The Aims of Prophethood

It was discussed before that the prophet brings about a resurrection in the social order and overthrows all the idolatry foundations of the society. But what is the aim of this action?

The most supreme aim of the prophets is to make man get rid of abomination and evilness and achieve the highest degree of exaltation.

Man is created with a rich background of goodness and virtue, but only through a proper education he will be able to bring this potential power into action and achieve a higher degree of evolution. The aim of the prophets is to provide such an education. The Qur'ān mentions this idea with the words "purification" and teaching". In fact, through the proper education of the prophets, man achieves humane characteristics and gets rid of inhumane ones, and in this way the ultimate aim of creation is fulfilled.

But what a way should man choose in order to bring his potential gifts into action and achieve exaltation? Among different answers, the answer of the prophets is to provide man with an intact environment which fits his natural structure. This environment is a "monotheistic and divine society". In such a society, man's way towards his ultimate and

natural aim is rendered easy and accelerated, and with a natural speed he paces in the straight path. Therefore, the prophets in their way towards the ultimate aim have a short-term aim and that is "to establish an Islamic and monotheistic society", a society based upon justice, monotheism, man's reverence... and away from cruelty, idolatry, superstition, ignorance and any other factor which humiliates man.

Thinking about the following verses of the Qur'ān will lead us to the above-mentioned facts.

﴿لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ﴾.

(الحديد: ٢٥)

"Indeed, We sent Our messengers with the clear signs, and We sent down with them the Book and the Balance so that men might uphold justice. And We sent down iron, wherein is great might, and many uses for men, and so that God might know who helps Him, and His messengers, in the unseen. Surely God is All-strong, All-mighty." (57:25)

﴿وَاكْتُبْ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُدْنَا إِلَيْكَ قَالَ عَذَابِي أُصِيبُ بِهِ مَنْ أَشَاءُ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ. الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوباً عِنْدَهُمْ فِي التَّوْرَاةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ﴾.

(الأعراف: ١٥٦ ـ ١٥٧)

"And prescribe for us in this world good, and in the Hereafter; we have repented unto Thee. Said He, 'My chastisement-I smite with it whom I will; and My mercy embraces all things and I shall prescribe it for those who ward off (evil) and pay the poor-due, and those who believe Our revelations; those who indeed follow the Messenger, the Prophet of the common folk, whom they find written down with them in the Torah and the Gospel, bidding them to honour, and forbidding them to dishonour, making lawful for them the good things and making unlawful for them the corrupt things, and relieving them of their loads, and the fetters that were upon them. Those who believe in him and succour him and help him, and follow the light that has been sent down with him-they are the prosperers.'" (7:156-157)

The First Calls of Invitation

The first call in the prophets' invitation is the very call of monotheism, which is considered the principal element of their school of thought. The policy of the revolutionary plans of other schools of thought is based upon "graduation and, the first slogans are to provide the necessary background for the fulfilment of the aims. But in the plan of the prophets the last word is said first and everyone, in the very beginning steps of faith, knows the direction, the aim and the consequence and, thus, consciously chooses his way.

Both those who accept the call of the prophets and those who reject it come to an understanding, when they come across the principle of monotheism, that in this school of thought (Islam), battle against man's domineering commands, class privileges, exploitation and tyranny in any

form, is something natural in the same way that in an ideal social system it is natural to care about freedom, man's reverence, social justice, public welfare and the abolishment of tyranny and oppression. Therefore, the direction and the aim of the prophets' school of thought is quite clear, and the very clarity causes the enemies and the true followers of the prophets to be distinguished from one another, and thus prevents the coming generations from ideological deviation.

The Holy Qur'ān emphasizes repeatedly and in the words of the great prophets that the first call of the prophets concerns the 'servitude to God' and the rejection of false gods' (i.e.,monotheism).

﴿وَلَقَدْ بَعَثْنا فِي كُلِّ أُمَّةٍ رَسُولاً أَنِ اُعْبُدُوا اللهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَنْ هَدَى اللهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلالَةُ فَسِيرُوا فِي الأَرْضِ فَانْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ﴾.

(النحل: ٣٦)

"Indeed, We sent forth among every nation a messenger, saying: 'Worship God, and eschew false gods.' Then some of them were God guided, and there were some against whom the error was due. So journey in the land, and behold how was the end of the deniers! (16:36)

﴿لَقَدْ أَرْسَلْنا نُوحاً إِلَى قَوْمِهِ فَقَالَ يَاقَوْمِ اُعْبُدُوا اللهَ مَالَكُمْ مِنْ إِلَهٍ غَيْرُهُ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ﴾.

(الاعراف: ٥٩)

"And We sent Noah to his people; and he said, 'O my people, worship God! you have no god other than He; truly, I fear for you the chastisement of a Dreadful Day." (7:59)

﴿وَإِلَىٰ عَادٍ أَخَاهُمْ هُوداً قَالَ يَاقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَٰهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ. قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ إِنَّا لَنَرَاكَ فِي سَفَاهَةٍ وَإِنَّا لَنَظُنُّكَ مِنَ الْكَاذِبِينَ. قَالَ يَا قَوْمِ لَيْسَ بِي سَفَاهَةٌ وَلَٰكِنِّي رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ. أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ. أَوَعَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِنْ رَبِّكُمْ عَلَىٰ رَجُلٍ مِنْكُمْ لِيُنْذِرَكُمْ وَاذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ فِي الْخَلْقِ بَصْطَةً فَاذْكُرُوا آلَاءَ اللَّهِ لَعَلَّكُمْ تُفْلِحُونَ. قَالُوا أَجِئْتَنَا لِنَعْبُدَ اللَّهَ وَحْدَهُ وَنَذَرَ مَا كَانَ يَعْبُدُ آبَاؤُنَا فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ. قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِنْ رَبِّكُمْ رِجْسٌ وَغَضَبٌ أَتُجَادِلُونَنِي فِي أَسْمَاءٍ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا نَزَّلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ﴾.

(الأعراف: ٦٥ ـ ٧١)

"And to 'Ād (We sent) their brother, he said, 'O my people, worship God! You have no god other than He; will you not be God- fearing?" Said the chiefs of the unbelievers of his people, 'We see thee in folly, and we think that thou art one of the liars'. Said he, 'My people, there is no folly in me; but I am a Messenger from the Lord of all being . I deliver to you the Messages of my Lord; and am your adviser, sincere, faithful. What, do you wonder that a reminder from your Lord should come to you by the lips of a man from among you? That he may warn you; and remember when He appointed you as successors after the people of Noah, and increased you in stature broadly; remember God's bounties; haply you will prosper.' They said, 'Why, hast thou come to us that we may worship God alone, and forsake that our fathers worshipped? Then bring us that thou promisest us, if thou speakest truly.'

Said he, 'Terror and wrath from your Lord have fallen upon you. What, do you dispute with me regarding names you have named, you and your fathers, for which God has sent down no authority? Then watch and wait; I shall be with you watching and waiting.'"(7:64-71)

The Opponents

So far, it was said that prophethood is a social resurrection, which brings about fundamental changes in the society in support of the oppressed and deprived class and in opposition to the luxurious class of the society. This statement leads us to the exciting and the most important subject of prophethood, i.e, the chapter of 'conflict'.

It is quite obvious that whenever in history an opposition against class privileges has come about, it has been supported by the deprived class and rejected by the upper class. This has been the origin of many conflicts between the two classes.

For complete recognition of these two groups, we will refer to the Qur'ān. Somewhere in the Qur'ān, the opponents of the prophets' invitation are remembered in general, but somewhere else three specific names which are the representatives of three classes are mentioned. These are Pharaoh, Haman[3], and Korah[4], respectively being the symbols of ruling, statesmen, and rich classes. In some other parts of the Qur'ān the class of clergymen is added to these three. In the view of the Qur'ān, the four following titles are indicative of four groups or classes who are stubbornly in opposition to the prophets' mission: Tāghūt[5], Mala'[6], Mutrafīn[7], Aḥbār[8], and Ruhbān[9].

In the following verses, one of the many examples of the Qur'ān about this classification can be seen.

﴿وكَذلك جَعَلْنا لِكُلِّ نَبِيٍّ عَدُوّاً شَياطينَ ٱلإنْسِ وَٱلجِنِّ يُوحي بعْضُهُمْ إلى

بَعْضٍ زُخْرُفَ ٱلقَوْلِ غُرُوراً وَلَوْ شاءَ رَبُّكَ ما فَعَلُوهُ فَذَرْهُمْ وَما يَفْتَرُونَ. وَلِتَصْغىٰ إِلَيْهِ أَفْئِدَةُ ٱلَّذِينَ لايُؤْمِنُونَ بِالآخِرَةِ وَلِيَرْضَوْهُ وَلِيَقْتَرِفُوا ما هُمْ مُقْتَرِفُونَ﴾.

(الأنعام: ١١٢ ـ ١١٣)

"So We have appointed to every prophet an enemy-satans of men and jinn, revealing tawdry speech to each other, all as a delusion; yet, had thy Lord willed, they would never have done it. So leave them to their forging, and that the hearts of those who believe not in the Hereafter may incline to it, and that they may be well-pleased with it, and that they may gain what they are gaining."(6:112-113)

﴿وَلَقَدْ أَرْسَلْنا مُوسىٰ بِآياتِنا وَسُلْطانٍ مُبِينٍ. إِلىٰ فِرْعَوْنَ وَهامانَ وَقارُونَ فَقالُوا ساحِرٌ كَذّابٌ. فَلَمّا جاءَهُمْ بِالْحَقِّ مِنْ عِنْدِنا قالُوا اقْتُلُوا أَبْناءَ ٱلَّذِينَ آمَنُوا مَعَهُ وَٱسْتَحْيُوا نِساءَهُمْ وَما كَيْدُ ٱلكافِرِينَ إِلّا فِي ضَلالٍ﴾.

(المؤمن: ٢٣ ـ ٢٥)

"We also sent Moses with Our signs and a clear authority, to Pharaoh, Haman and Korah; they said, 'A lying sorcerer' And when he brought them the truth from Us, they said, 'Slay the sons of those who believe with him, and spare their women'. But the guile of the unbelievers is ever in error. (40:23-25)

﴿وَما أَرْسَلْنا فِي قَرْيَةٍ مِنْ نَذِيرٍ إِلّا قالَ مُتْرَفُوها إِنّا بِما أُرْسِلْتُمْ بِهِ كافِرُون. وَقالُوا نَحْنُ أَكْثَرُ أَمْوالاً وَأَوْلاداً وَما نَحْنُ بِمُعَذَّبِينَ﴾.

(سبأ: ٣٤ ـ ٣٥)

"We sent no warner into any city except its men who lived at ease said, 'We disbelieve

in the Message you have been sent with'. They also said, 'We are more abundant in wealth and children, and we shall not be chastised.'"(34:34-35)

﴿يا أَيُّها الَّذينَ آمَنُوا إِنَّ كَثيراً مِنَ الأَحْبارِ وَالرُّهْبانِ لَيَأْكُلُونَ أَمْوالَ النّاسِ بِالباطِلِ وَيَصُدُّونَ عَنْ سَبيلِ اللهِ وَالَّذينَ يَكْنِزُونَ الذَّهَبَ وَالفِضَّةَ وَلا يُنْفِقُونَها في سَبيلِ اللهِ فَبَشِّرْهُمْ بِعَذابٍ أَليمٍ﴾.

(التوبة: ٣٤)

"O believers, many of the rabbis and monks indeed devour the property of the people in vanity and bar from God's way. Those who treasure up gold and silver, and do not expend them in the way of God- give them the tidings of a painful chastisement" (9:34)

The Consequences of Prophethood (1)

The way to which the prophets lead people is based on the human nature and because people's movement in that way is a natural one, it is carried out more easily and faster. Since despotic and ignorant governments, who keep people away from this way, commit actions contrary to man's nature, they are impermanent and are condemned to annihilation.

This shows the consequences of the prophets' mission and their prophethood. Contrary to the superficial ideas, the prophets' movement has been a successful one and it was the divine prophets who succeeded in guiding people on the whole to the straight path they wanted. And this will continue until Doom's Day.

Each of these true messengers of God in a special career of history has facilitated man's way towards exaltation and social evolution, which is the very aim of man's creation. After constant struggle, these prophets have died, but at the end of their mission, they have trusted the divine responsibil-

ity of man's guidance to the prophet or authority after them. Due to this fact, man in the course of history, has always been optimistic to the prophets' invitation and the way they proposed. This natural view will continue in this manner till the last divine authority takes the final step in the way of man's education and guidance. At that time, man, without any hindrance, will travel in the infinite highway of exaltation and evolution more easily and faster than ever. This is the consequence of all the prophets and their ways. An important point is that successes depend on two important factors: faith and patience. Failures amidst the way are due to the lack of these two factors, but the proper use of them brings about outstanding victories. The following verses are a part of the relevant verses of the Qur'ān about this subject.

﴿..قُلِ ٱللهُ خالِقُ كُلِّ شيءٍ وَهُوَ ٱلواحِدُ ٱلقَهّارُ. أنْزَلَ مِنَ ٱلسَّماءِ ماءً فَسالَتْ أوْدِيَةٌ بِقَدَرِها فَٱحْتَمَلَ ٱلسَّيْلُ زَبَداً رّابِياً وَمِمّا يُوقِدُونَ عَلَيْهِ في ٱلنّارِ ٱبتِغاءَ حِلْيَةٍ أوْ مَتاعٍ زَبَدٌ مِثْلُهُ كَذٰلِكَ يَضْرِبُ ٱللهُ ٱلحَقَّ وَٱلباطِلَ فَأمّا ٱلزَّبَدُ فَيَذْهَبُ جُفاءً وَأمّا ما يَنْفَعُ ٱلنّاسَ فَيَمْكُثُ في ٱلأرْضِ كَذٰلِكَ يَضْرِبُ ٱللهُ ٱلأمْثالَ. لِلَّذينَ ٱسْتَجابُوا لِرَبِّهِمُ ٱلحُسْنىٰ وَٱلَّذينَ لَمْ يَسْتَجيبُوا لَهُ لَوْ أنَّ لَهُمْ ما في ٱلأرْضِ جَميعاً وَمِثْلَهُ مَعَهُ لَٱفْتَدَوْا بِهِ أولٰئِكَ لَهُمْ سُوءُ ٱلحِسابِ وَمَأْواهُمْ جَهَنَّمُ وَبِئْسَ ٱلمِهادُ﴾.

(الرعد: ١٦ ـ ١٨)

"Say: 'God is the Creator of everything, and He is the One, the Omnipotent.' He sends down from the sky water, and the valleys flow each in its measure, and the torrent carries a swelling scum; and out of that over which they kindle fire being desirous of ornament of ware, out of that rises a scum the like of it. So God strikes both the true and the false. As for the scum, it vanishes as jetsam, and what pro-

fits men abides in *the earth. Even so God strikes His similitudes. For those who answer their Lord, the reward most fair; and those who answer Him not-if they possessed all that is in the earth, and the like of it with it, they would offer it for their ransom. Those-theirs shall be the evil reckoning, and their refuge shall be Hell-an evil cradling" (13:16-18)*

﴿وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا ٱلْمُرْسَلِينَ. إِنَّهُمْ لَهُمُ ٱلْمَنْصُورُونَ. وَإِنَّ جُنْدَنَا لَهُمُ ٱلْغَالِبُونَ. فَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ. وَأَبْصِرْهُمْ فَسَوْفَ يُبْصِرُونَ. أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ. فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ صَبَاحُ ٱلْمُنْذَرِينَ. وَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ. وَأَبْصِرْ فَسَوْفَ يُبْصِرُونَ. سُبْحَانَ رَبِّكَ رَبِّ ٱلْعِزَّةِ عَمَّا يَصِفُونَ﴾.

(الصافات: ١٧١ ـ ١٨٠)

"Already Our Word has preceded to Our servants, the messengers; assuredly they shall be helped, and Our host-they are the victors. So turn thou from them for a while, and see them; soon they shall see! What do they seek to hasten Our chastisement? When it lights in their courtyard, how evil will be the morning of them that are warned! So turn thou from them for a while, and see, soon they shall see! Glory be to thy Lord, the Lord of Glory, above that they describe! (37:171-180)

The Consequences of Prophethood (2)

History shows that whenever the prophets' invitation has been accompanied by faith and patience, they have been successful in establishing a divine system and in throwing out the despotic system. Taking the general aim of prophethood into consideration it is understood that all the prophets, even

those who have apparently failed to fulfil their mission in a special phase, have succeeded in achieving their ultimate aim which is the exaltation of thought and man's spirit in such a way that enables him for the acceptance of the next phase.

The Qur'ān has clearly mentioned this fact either through reporting the adventures of the prophets or through telling the great Prophet(S) and other Muslims some facts about all the prophets.

﴿إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيٰوةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ. يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعْذِرَتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ. وَلَقَدْ آتَيْنَا مُوسَى الْهُدَىٰ وَأَوْرَثْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ. هُدًى وَذِكْرَىٰ لِأُولِي الْأَلْبَابِ. فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَاسْتَغْفِرْ لِذَنْبِكَ وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعَشِيِّ وَالْإِبْكَارِ﴾.

(المؤمن: ٥١ ـ ٥٥)

"Surely We shall help our messengers and those who have believed, in the present life, and upon the day when the witnesses arise, upon the day when their excuses shall not profit the evil-doers, and theirs shall be the curse, and theirs the evil abode. We also gave Moses the guidance, and We bequeathed upon the children of Isreal the scripture for a guidance and for a reminder to men possessed of minds. So be thou patient; surely God's promise is true. And ask forgiveness for thy sin, and proclaim the praise of thy Lord at evening and dawn." (40:51-55)

﴿وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً وَأَنْشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ. فَلَمَّا أَحَسُّوا بَأْسَنَا إِذَا هُمْ مِنْهَا يَرْكُضُونَ. لَا تَرْكُضُوا وَارْجِعُوا إِلَىٰ مَا أُتْرِفْتُمْ فِيهِ وَمَسَاكِنِكُمْ لَعَلَّكُمْ تُسْأَلُونَ﴾.

(الانبياء: ١١ ـ ١٣)

"How many a city that was evildoing We have shattered, and set up after it another people. Then, when they perceived Our might, behold, they ran heading out of it. "Run not! Return you unto the luxury that you exulted in, and your dwelling-places; haply you shall be questioned."' (21:11-13)

﴿قُلْنا يا نارُ كُوني بَرْداً وَسَلاماً عَلى إبْراهِيمَ. وَأَرَادُوا بِهِ كَيْداً فَجَعَلْناهُمُ ٱلأَخْسَرِينَ. وَنَجَّيْناهُ وَلُوطاً إلى ٱلأَرْضِ ٱلَّتي بارَكْنا فيها لِلعالَمِينَ. وَوَهَبْنا لَهُ إسْحٰقَ وَيَعْقُوبَ نافِلَةً وَكُلاًّ جَعَلْنا صالِحِينَ. وَجَعَلْناهُمْ أئِمَّةً يَهْدُونَ بِأَمْرِنا وَأَوْحَيْنا إلَيهِم فِعْلَ ٱلخَيْراتِ وَإقامَ ٱلصَّلٰوةِ وَإيتاءَ الزَّكٰوةِ وَكانُوا لَنا عابِدِينَ﴾

(الأنبياء: ٦٩ ـ ٧٣)

"We said, 'O fire, be cool and safety for Abraham!" They desired to outwit him; so We made them the worse losers, and We delivered him, and Lut, unto the land that We had blessed for all beings. And We gave him Isaac and Jacob, a grandson, and made them all righteous, and appointed them to be leaders guiding by Our command, them the doing of good deeds, and to perform the prayer, and to pay the poor-due, and Us they worshipped." (21:69-73)

Faith in Prophethood and its obligations

One of the most practical points of prophethood is that with regard to the philosophy of prophethood, its spirit and its contents, the acceptance of the prophet's invitation is accompanied by the acceptance of certain obligations. In other words the person who has accepted the prophet's invitation should pursue the very way of the prophet and should

also help him in fulfilling his responsibility. This, in fact demonstrates his faith in the prophethood of the prophet.

Prophethood brings about a new dominion of thought and proposes new thoughts, ways and aims. The faithful is the one who accepts these thoughts, searches for these aims and examines these ways. Being an opponent is not necessarily dependent on opposition; just not to agree or assist is sufficient. In making ranks between the prophet and his opponents those who stand amidst are not of the prophet as well. Anyone who is not 'for' him is 'against' him. This fact is clearly announced in several verses of the Qur'ān.

﴿إِنَّ ٱلَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنفُسِهِمْ فِي سَبِيلِ ٱللَّهِ وَٱلَّذِينَ آوَوْا وَنَصَرُوا أُوْلَٰئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَٱلَّذِينَ آمَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُم مِّن وَلَايَتِهِم مِّن شَيْءٍ حَتَّىٰ يُهَاجِرُوا وَإِنِ ٱسْتَنصَرُوكُمْ فِي ٱلدِّينِ فَعَلَيْكُمُ ٱلنَّصْرُ إِلَّا عَلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَاقٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ. وَٱلَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَّا تَفْعَلُوهُ تَكُن فِتْنَةٌ فِي ٱلْأَرْضِ وَفَسَادٌ كَبِيرٌ. وَٱلَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ ٱللَّهِ وَٱلَّذِينَ آوَوْا وَنَصَرُوا أُوْلَٰئِكَ هُمُ ٱلْمُؤْمِنُونَ حَقًّا لَّهُم مَّغْفِرَةٌ وَرِزْقٌ كَرِيمٌ. وَٱلَّذِينَ آمَنُوا مِن بَعْدُ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ فَأُولَٰئِكَ مِنكُمْ﴾.

(الأنفال: ٧٢ ـ ٧٥)

"*Those who believe, and have emigrated and struggled with their possessions and their selves in the way of God, and those who have given refuge and help-those are friends one of another. And those who believe, but have not emigrated-you have no duty of friendship towards them till they emigrate; yet if they ask you for help in religion's matter, it is your duty to help them, except against a people between whom and you there is a treaty and God sees the things you do. As for the unbe-*

lievers, they are friends one of another. Unless you do this, there will be persecution in the land and great corruption. And those who believe, and have emigrated and struggled in the way of God and those who have given refuge and help-those in truth are the believers, and theirs shall be forgiveness and generous provision. And those who have believed afterwards and emigrated, and struggled with you they belong to you..." (8:72-75)

﴿وَإِذْ أَخَذَ ٱللهُ ميثاقَ ٱلنَّبيِّين لَمَا آتَيْتُكُمْ منْ كتاب وحِكْمَةٍ ثُمَّ جاءَكُمْ رَسُولٌ مُصَدِّقٌ لما مَعَكُمْ لَتُؤْمِنُنَّ به وَلَتَنْصُرُنَّهُ قالَ أأقْرَرْتُمْ وَأَخَذْتُمْ على ذلكُمْ إصْري قالُوا أقْرَرْنا قالَ فَاشْهَدُوا وأنا مَعَكُمْ مِنَ ٱلشَّاهدين. فمَنْ تَولّى بَعْد ذلك فَأُولئك هُمْ ٱلفاسقُون﴾.

(آل عمران: ٨١ ـ ٨٢)

"And when God took covenant with the prophets: 'That I have given you of Book and Wisdom; then there shall come to you a Messenger confirming what is with you- you shall believe in him and you shall help him; do you agree?' He said. 'And do you take My load on you on that condition?' They said, 'We do agree.' God said, 'Bear witness so, and I shall be with you among the witnesses.' Than whosoever turns his back after that -- they are miscreants." (3:81-82)

﴿مَثَلُ ٱلَّذينَ حُمِّلُوا ٱلتَّوْرَيةَ ثُمَّ لَمْ يَحْمِلُوها كَمَثَلِ ٱلحمارِ يَحْمِلُ أسْفاراً بِئْسَ مَثَلُ ٱلقَوْمِ ٱلَّذينَ كَذَّبُوا بِآياتِ ٱللهِ وَٱللهُ لايَهْدي ٱلقَوْمَ ٱلظّالمِين﴾.

(الجمعة: ٥)

"The likeness of those who have been

loaded with the Torah. Then they have not carried it, is as the likeness of an ass carrying books. Evil is the likeness of the people who have denied God's signs. God guides never the people of the evil-doers." (62:5)

WALAYAH

The new thought and vision which is proposed by God through the Prophet promises a new life. This can be achieved only if that thought can establish its identity in the mind and action of an integrated community.

For such a community, which forms a solid and impenetrable front strongly tries not to efface when confronting the opposite thoughts and actions. This purpose requires the rejection of any dependence–if necessary or possible even breaking off the ties of ordinary relationship-which enfeebles the front of the believers. In the language of the Qur'ān this intellectual and practical stand, from the point of view of thought and action is called 'walāyah'.[10]

Again when this integrated group, which is the cornerstone of Islamic society and the principal basis of Islamic community, changes to a strong nation and establishes an Islamic society, it needs to observe the principle of '*walāyah*' in order to preserve its unity and integrity and avoid the penetration of its enemies.

The Qur'ān points out these ideas in several verses as follows:

﴿يا أيُّها ٱلَّذينَ آمَنُوا لاتَتَّخذُوا عَدُوِّي وَعَدُوَّكُمْ أوْلياءَ تُلْقُونَ إلَيْهِمْ بالمَوَدَّةِ وَقَدْ كَفَرُوا بما جاءَكُمْ مِنَ ٱلحَقِّ يُخْرِجونَ ٱلرَّسُولَ وَإيّاكُمْ أنْ تُؤْمِنُوا باللهِ رَبِّكم إنْ كُنْتُمْ خَرَجْتُمْ جِهاداً في سَبيلي وَٱبْتِغاءَ مَرْضاتي تُسِرُّونَ إلَيْهِمْ بالمَوَدَّةِ وَأنا أعْلَمُ بما أخْفَيْتُمْ وَما أعْلَنتُمْ وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَواءَ ٱلسَّبيلِ. إنْ يَثْقَفُوكُمْ يَكُونُوا لَكُمْ أعْداءً وَيَبْسُطُوا إلَيْكُمْ أيْدِيَهُمْ وَأَلْسِنَتَهُمْ بالسُّوءِ وَوَدُّوا لَوْ تَكْفُرُونَ. لَنْ تَنْفَعَكُمْ أرْحامُكُمْ وَلا أوْلادُكُمْ يَوْمَ ٱلقِيٰمَةِ يَفْصِلُ بَيْنَكُمْ وَٱللهُ بما تَعْمَلُونَ بَصيرٌ. قَدْ كانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ في إبْرَاهيمَ وَٱلَّذينَ مَعَهُ إذ قالُوا لِقَوْمِهِمْ إنّا بُرَءاءُ مِنْكُمْ وَمِمّا تَعْبُدُونَ مِنْ دُونِ ٱللهِ كَفَرْنا بِكُمْ وَبَدا بَيْنَنا وَبَيْنَكُمُ ٱلعَداوَةُ وَٱلبَغْضاءُ أبداً حَتّى تُؤْمِنُوا باللهِ وَحْدَهُ﴾.

(الممتحنة: ١ ـ ٤)

"O believers, take not My enemy and your enemy for friends, offering them love, though they have disbelieved in the truth that has come to you, expelling the Messenger and you because you believe in God your *Lord. If you go forth to struggle in My way and seek My good pleasure, secretly loving them, yet I know very well what you conceal and what you publish; and whosoever of you does that, has gone astray from the right way. If they come on you, they will be enemies to you, and stretch against you their hands and their tongues, to do you evil, and they wish that you might disbelieve. Neither your blood-kindred nor your children shall profit you upon the Day of Ressurrection; He shall distinguish between you. And God sees the things you do. You have had a good example in Abraham, and those with him, when they said to their people, 'We are quit of you and that you worship, apart*

from God. We disbelieve in you, and between us and you enmity has shown itself, and hatred for ever, until you believe in God alone.'(60:1- 4)

The Relations of Islamic Community

After the establishment of the great 'community', the integrated group which is the origin of the Islamic Nation, expands to the extent of all the true believers of the world. In such a community the principle of 'walāyah' influences its civil and foreign affairs.

In civil affairs, all the units and wings of the nation are obliged to carefully prepare all the forces in one way and for one aim and strongly avoid dispersion and disorder which cause the futility of some parts of these forces.

In foreign affairs, they should abstain from any relationship and friendship which endangers independence and authority of the world of Islam.

It is quite obvious that taking care of the two aspects of '*walāyah*' (integrity and coordination in internal affairs, freedom and non-alliance in foreign affairs) requires a central and superior power which is, in fact, the crystallization of all the constructive elements of Islam (Imam[11]–the Islamic governor). It also requires a deep and strong relationship between all the members of the Islamic community and the Islamic governor (Imam). Here another aspect of 'walāyah' is manifested and that is the Imam's 'walāyah' and the leadership of the Islamic world.

In the following verses the Qur'ān has skilfully mentioned these subtle facts.

﴿يا أَيُّها اَلَّذينَ آمَنُوا لاتَتَّخِذُوا اَليَهُودَ وَاَلنَّصارىٰ أَوْلِياءَ بَعْضُهُمْ أَولِياءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اَللهَ لايَهْدي اَلقَوْمَ اَلظّالِمِينَ. فَتَرَىٰ اَلَّذينَ في قُلُوبِهِمْ مَرَضٌ يُسارِعُونَ فِيهِمْ يَقُولُونَ نَخْشىٰ أَنْ تُصِيبَنا دائِرَةٌ فَعَسَى اَللهُ أَنْ يَأْتِيَ بِالفَتْحِ أو أَمْرٍ مِنْ عِنْدِهِ فَيُصْبِحُوا عَلى ما أَسَرُّوا في أَنْفُسِهِمْ نادِمِينَ. وَيَقُولُ

ٱلَّـذِينَ آمَنُوا أَهٰؤُلاءِ ٱلَّذِينَ أَقْسَمُوا بِاللهِ جَهْدَ أَيْمانِهِمْ إِنَّهُمْ لَمَعَكُمْ حَبِطَتْ أَعْمالُهُمْ فَأَصْبَحُوا خاسِرِينَ. يا أَيُّها ٱلَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى ٱلْمُؤْمِنِينَ أَعِزَّةٍ عَلَى ٱلكافِرِينَ يُجاهِدُونَ فِي سَبِيلِ ٱللهِ وَلا يَخافُونَ لَوْمَةَ لائِمٍ ذٰلِكَ فَضْلُ ٱللهِ يُؤْتِيهِ مَنْ يَشاءُ وَٱللهُ واسِعٌ عَلِيمٌ. إِنَّما وَلِيُّكُمُ ٱللهُ وَرَسُولُهُ وَٱلَّذِينَ آمَنُوا ٱلَّذِينَ يُقِيمُونَ ٱلصَّلٰوةَ وَيُؤْتُونَ ٱلزَّكٰوةَ وَهُمْ راكِعُونَ﴾.

(المائدة: ٥١ ـ ٥٥)

"O believers, take not Jews and Christians as friends; they are friends of each other. Whoso of you makes them his friends is one of them. God guides not the people of the evil-doer. Yet thou seest those in whose hearts is sickness vying with one another to come to them, saying, 'We fear lest a turn of fortune should smite us.' But it may be that God will bring the victory, or some commandment from Him, and then they will find themselves, for that they kept secret within them, remorseful, and the believers will say, 'What, are these the ones who swore by God most earnest oaths that they were with you? Their works have failed; now they are losers.' O believers, whosoever of you turns from his religion, God will assuredly bring a people He loves, and who Love Him, humble towards the believers, disdainful towards the unbelievers, men who struggle in the path of God, not fearing the reproach of any reproacher. That is God's bounty; He bestows His favours upon whomever He wills And God is All-embracing, All-knowing. Only your friend is God, and His Messenger, and the believers who perform

the prayer and pay the poor-due (zakāt), while bowing down (in prayer)." (5:51-55)

﴿يا أيُّها ٱلَّذِينَ آمَنُوا ٱتَّقُوا ٱللهَ حَقَّ تُقاتِهِ وَلاَتَمُوتُنَّ إلاّ وَأَنْتُمْ مُسْلِمُونَ. وَٱعْتَصِمُوا بِحَبْلِ ٱللهِ جَمِيعاً وَلاتَفَرَّقُوا﴾.

(آل عمران: ١٠٢ ـ ١٠٣)

"O believers, fear God as He should be feared, and do not die unless you are Muslims. And you hold fast to God's bond, together, and do not scatter..." (3:102-103)

The Paradise of Walāyah

Only that society can enjoy having 'walāyah' in which the walī[12] is ascertained, the one who is the authority and the inspirer of all the liveliness and activities of life. And a person can enjoy having '*walāyah*' if he has a true understanding of the walī and if he is in a constant struggle to connect himself with him, who is the manifestation of God's '*walāyah*. So far as the walī is God's successor and the manifestation of the Divine authority and justice on the earth, he uses all the possibilities and talents, which are disposed in men's nature for their evolution and exaltation and for their own benefits. Furthermore, he would not let any of these talents be used against humanity or be lost, for if it happened, it would be a great damage. He firmly fixes justice and security, in the community, which are necessary for man's flourishing as are rich soil, water and good weather necessary for the growth of a plant. He will stop the appearance of cruelty in any form (polytheism, doing injustice to others or oneself). He leads all towards God's servitude. He ripens man's knowledge and vision and leads him to endeavour and initiation. His principal obligations are: keeping up prayer for God's remembrance (salāt)[13], just distribution of wealth (*zakāt*)[14] , spreading of goodness (al-'amr bil-ma'rūf)[15], and abolishment of

wickedness (al-nahy 'an al-munkar)[16]. In short, he helps man to approach the ultimate aim of creation.

Thinking about the following verses will show us the vast horizons of walāyah's paradise, and will once more emphasize the fact that none of the religious commandments is as important as walāyah.

﴿لُعِنَ ٱلَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرائِيلَ عَلَىٰ لِسانِ دَاوُدَ وَعِيسَى بْنِ مَرْيَمَ ذٰلِكَ بِما عَصَوا وَكانُوا يَعْتَدُونَ. كانُوا لَايَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ ما كانُوا يَفْعَلُونَ. تَرىٰ كَثِيراً مِنْهُمْ يَتَوَلَّوْنَ ٱلَّذِينَ كَفَرُوا لَبِئْسَ ما قَدَّمَتْ لَهُمْ أَنْفُسُهُمْ أَنْ سَخِطَ ٱللّٰهُ عَلَيْهِمْ وَفِي ٱلعَذابِ هُمْ خالِدُونَ. وَلَوْ كانُوا يُؤْمِنُونَ بِاللهِ وَٱلنَّبِيِّ وَما أُنْزِلَ إِلَيْهِ ما ٱتَّخَذُوهُمْ أَوْلِياءَ وَلٰكِنَّ كَثِيراً مِنْهُمْ فاسِقُونَ﴾.

(المائدة: ٧٨ ـ ٨١)

> *"Cursed were the unbelievers of the Children of Israel by the tongue of David, and Jesus, Mary's son; that, for their rebelling and their transgression. They forbade not one another any dishonour that they committed; surely evil were the things they did. Thou seest many of them making unbelievers their friends. Evil is that they have forwarded to their account, that God is angered against them, and in the chastisement they shall dwell forever. Yet had they believed in God and the Prophet and what has been sent down to him, they would not have taken them as friends; but many of them are of evil conduct. (5:78-81)*

﴿يا أَيُّها ٱلَّذِينَ آمَنُوا لاتَتَّخِذُوا ٱلَّذِينَ ٱتَّخَذُوا دِينَكُمْ هُزُواً وَلَعِباً مِنَ ٱلَّذِينَ أُوتُوا الكِتابَ مِنْ قَبْلِكُمْ وَٱلكُفّارَ أَوْلِياءَ وَٱتَّقُوا ٱللّٰهَ إِنْ كُنْتُمْ مُؤْمِنِينَ. وَإِذا نادَيْتُمْ إِلَى ٱلصَّلٰوةِ ٱتَّخَذُوها هُزُواً وَلَعِباً ذٰلِكَ بِأَنَّهُمْ قَوْمٌ لايَعْقِلُونَ. قُلْ يا أَهْلَ ٱلكِتابِ هَلْ

تَنْقِمُونَ مِنَّا إِلَّا أَنْ آمَنَّا بِاللهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ مِنْ قَبْلُ وَأَنَّ أَكْثَرَكُمْ فَاسِقُونَ. قُلْ هَلْ أُنَبِّئُكُمْ بِشَرٍّ مِنْ ذَلِكَ مَثُوبَةً عِنْدَ اللهِ مَنْ لَعَنَهُ اللهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمُ الْقِرَدَةَ وَالْخَنَازِيرَ وَعَبَدَ الطَّاغُوتَ أُولَئِكَ شَرٌّ مَكَاناً وَأَضَلُّ عَنْ سَوَاءِ السَّبِيلِ﴾.

(المائدة: ٥٧ ـ ٦٠)

"O believers, take not as your friends those of them, who were given the Scripture before you and the unbelievers–who take your religion for a jest and sport–and fear God, if you are believers–and when you call to prayer, they take it for a jest and sport; that is because they are a people who have no understanding. Say: 'People of the Scripture, do you blame us for any other cause than that we believe in God, and what has been sent down to us, and what was sent down before, and that most of you are evil-livers?' Say: 'Shall I tell you of a recompense with God, worse than that? Whomsoever God has cursed, and with whom He is wroth, and made some of them apes and swine, and worshippers of idols–they are worse situated, and have gone further astray from the right way.' (5:57-60)

About Walāyah (1)

The principle of *walāyah*, discussed in the Qur'ān comprehensively, can be considered from many points of view. Sometimes each of them can be regarded as a principle in itself in understanding Islam. If one thinks attentively about the following verses, some of these points of view can be observed.

1. The *walī* of the Islamic society, that is the power which leads all the mental and practical activities of the society, is God or whomever God has assigned-either in name or by signs-for *walāyah*.

﴿إِنَّما وَلِيُّكُمُ ٱللهُ وَرَسُولُهُ وَٱلَّذِينَ آمَنُوا ٱلَّذِينَ يُقِيمُونَ ٱلصَّلوةَ وَيُؤْتُونَ ٱلزَّكوةَ وَهُمْ راكِعُون﴾.

(المائدة: ٥٥)

"Your guardian walī is only God, and His Messenger, and the believers who perform the prayer and pay the Zakāt while bowing down," (5:55)

﴿إِنَّ ٱللهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا ٱلأَمَانات الىٰ أَهْلها وإِذَا حكَمْتُمْ بَيْنَ ٱلنَّاس أَنْ تَحْكُمُوا بالعَدْل إِنَّ ٱللهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ ٱللهَ كان سَمِيعاً بَصِيراً. يا أَيُّها ٱلَّذِينَ آمَنُوا أَطِيعُوا ٱللهَ وأَطِيعُوا ٱلرَّسُول وَأُوْلِي ٱلأَمْرِ مِنْكُمْ فإِنْ تنازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى ٱللهِ وَٱلرَّسُول إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللهِ وَٱليَوْمِ ٱلآخِرِ ذٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلاً﴾.

(النساء: ٥٨ ـ ٥٩)

"God commands you to deliver trusts back to their owners; and when you judge between the people, that you judge with justice. Good is the admonition God gives you; God is All-hearing, All- seeing. O believers, obey God, and obey the Messenger and those in authority among you. If you have a dispute on anything, refer it to God and the Messenger, if you believe in God and the Last Day; that is better, and fairer in the issue." (4:58-59)

﴿مَنْ يُطِعِ ٱلرَّسُولَ فَقَدْ أَطاعَ ٱللهَ وَمَنْ تَوَلّىٰ فَما أَرْسَلْناكَ عَلَيْهِمْ حَفِيظاً﴾.

(النساء: ٨٠)

"Whosoever obeys the Messenger,

thereby obeys God; and whosoever turns his back-We have not sent thee to be a watcher over them."(4:80)

﴿أَلَمْ تَرَ إِلَى ٱلَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِما أُنْزِلَ إِلَيْكَ وَما أُنْزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحاكَمُوا إِلَى ٱلطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ ٱلشَّيْطانُ أَنْ يُضِلَّهُمْ ضَلَالاً بَعِيداً﴾.

(النساء: ٦٠)

"Hast thou not regarded those who assert that they believe in what has been sent down to thee, and what was sent down before thee, desiring to take their disputes to idols, yet they have been commanded to disbelieve in them? But Satan desires to lead them astray into far error."(4:60)

2. God's *walāyah* and its acceptance by the believers has a mental foundation which has been taken into consideration in the Islamic world view and is a natural phenomenon.

﴿وَلَهُ ما سَكَنَ فِي ٱللَّيْلِ وَٱلنَّهارِ وَهُوَ ٱلسَّمِيعُ ٱلعَلِيمُ. قُلْ أَغَيْرَ ٱللهِ أَتَّخِذُ وَلِيّاً فاطِرِ ٱلسَّمواتِ وَٱلأَرْضِ وَهُوَ يُطْعِمُ وَلا يُطْعَمُ قُلْ إِنِّي أُمِرْتُ أَنْ أَكونَ أَوَّلَ مَنْ أَسْلَمَ وَلاتَكُونَنَّ مِنَ ٱلْمُشْرِكِينَ﴾.

(الأنعام: ١٣ ـ ١٤)

"**And to Him** belongs whatsoever inhabits the night and the day; and He is the All-hearing, the All-knowing, Say: 'Shall I take to myself as guardian other than God, the Originator of the heavens and of the earth, He Who feeds and is not fed?' say: 'I have been commanded to be the first of them that surrender: "Be not thou of the idolaters."'"(6:13-14)

About Walāyah (2)

3. Any *walāyah* except the *walāyah* of God and His viceroys is the walāyah of tāghūt and Satan. The acceptance of Satan's walāyah makes Satan dominant over all the constructive and creative forces of man which he will use in the way of his own lusts. As far as *tāghūt* does not consider any essentiality for anything except his own benefits and due to his lack of information about man's needs and his possibilities in Nature, his leadership for human community is the origin of damage and loss of man's valuable energies. The very lack of information in the community under the dominance of *tāghūt's walāyah* deprives its people of the brightness of knowledge, humanity and God's life-giving rules, and confines them in the darkness of ignorance, lusts, selfishness and perverseness. The Holy Qur'ān says:

﴿فإذا قرأْتَ ٱلقرآن فاسْتعذْ بالله من ٱلشَّيْطان ٱلرَّجيم . إنَّهُ ليْس لَهُ سُلْطانٌ عَلى ٱلَّذين آمنُوا وعلى ربِّهِمْ يتوكَّلون. إنَّما سُلْطانُهُ عَلى ٱلَّذين يتولَّوْنَهُ وَٱلَّذين هُمْ به مُشْركُون﴾.

(النحل: ٩٨ ـ ١٠٠)

> *"When thou recitest the Qur'ān, seek refuge in God from the accursed Satan; he has no authority over those who believe and trust in their Lord; his authority is over those who take him for their friend and ascribe associates to God." (16:98-100)*

﴿وَمَنْ يُشاقق ٱلرَّسُولَ منْ بعْد ماتبيَّن لهُ ٱلهدى ويتَّبعْ غَيْرَ سَبيل ٱلمُؤْمنين نُوَلّه ما تولَّى ونُصْله جهنَّم وسَاءتْ مصيراً. إنَّ ٱللهَ لايَغْفرُ أنْ يُشْركَ به وَيغْفرُ مادُونَ ذٰلك لمنْ يشاءُ ومنْ يُشْرِكْ بالله فقدْ ضلَّ ضلالا بعيداً. إنْ يدْعُون منْ دُونه إلاَّ إناثاً وإنْ يَدْعُون إلاَّ شيْطاناً مريداً. لعنهُ ٱللهُ وقالَ لأتَّخذنَّ منْ عبادك نَصيباً مَفْرُوضاً. ولأضلَّنَّهُمْ ولأُمنِّينَّهُمْ ولآمرنَّهُمْ فليُبتِّكُنَّ آذانَ ٱلأنْعامِ ولآمُرَنَّهُمْ

brings them forth from the darkness into the light. And the unbelievers-their patrons are idols, that bring them forth from the light into the darkness; those are the inhabitants of the Fire, therein dwelling forever."(2:257)

About Walāyah (3) (Hijrah)[17]

4. *Tāghūt's* and Satan's ***walāyah*** in a community makes the true believer dependent on *tāghūt's* power in many different ways and encumbers him with its invisible net; his freedom is taken away and he is unconsciously let to the end which that system is doomed to. Such a system prevents the true believer from spending his power in the way of Islam.

This inevitable reality proposes the phenomenon of "hijrah". *Hijrah* means escaping from tāghūt's bondage and getting| to the free environs of Islam, where everything guides man to the divine aim, where the natural process of the society is leading towards exaltation, mental and material evolution, where goodness prevails and no signs of malignity can be seen,..that is, the Islamic community.

Therefore, according to the principle of *walāyah*, *hijrah*, is an essential and urgent obligation for the true believer. He is to transfer from the *tāghūt's* environs to the Islamic community and step into the environs of God's *walāyah*.

Thinking about the verses of "*hijrah*" in the Qur'ān reveals many points about this subject.

﴿وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَواءً فلاتَتَّخِذُوا مِنْهُمْ أَوْلِياءَ حَتّىٰ يُهاجِرُوا فِي سَبيلِ اللهِ فَإِنْ تَوَلَّوا فَخُذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ وَلاتَتَّخِذُوا مِنْهُمْ وَلِيّاً وَلانَصِيراً﴾.

(النساء: ٨٩)

"They wish that you should disbelieve as they disbelieve, and then you would be

فَلَيُغَيِّرُنَّ خَلْقَ ٱللهِ وَمَنْ يَتَّخِذِ ٱلشَّيْطَانَ وَلِيّاً مِنْ دُونِ ٱللهِ فَقَدْ خَسِرَ خُسْراناً مُبيناً. يَعِدُهُمْ وَيُمَنِّيهِمْ وَمَا يَعِدُهُمُ ٱلشَّيْطَانُ إِلاَّ غُرُوراً﴾.

(النساء: ١١٥ ـ ١٢٠)

"But whoso makes a breach with the Messenger after the guidance has become clear to him and follows a way other than the believers, him We shall turn him over to what he himself has turned to and We shall roast him in Gehenna-an evil homecoming. God forgives not that aught should be with Him associated; less than that He forgives to whomsoever He wills. Whoso associates with God anything, has gone astray into far error. Instead of Him, they pray not except to female beings; they pray not except to a rebel Satan accursed by God. He said, 'Assuredly I will take unto myself a portion appointed of Thy servants, and I will lead them astray, and fill them with fancies, and I will command them and they will cut off the cattle's ears; I will command them and they will alter God's creation.' Whoso takes Satan to him for a friend, instead of God, has surely suffered a manifest loss. He promises them and fills them with fancies but there is *nothing Satan promises them except delusion."(4:115-120)*

﴿ٱللهُ وَلِيُّ ٱلَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ ٱلظُّلُماتِ إِلَى ٱلنُّورِ. وَٱلَّذِينَ كَفَرُوا أَوْلِياؤُهُمُ ٱلطَّاغُوتُ يُخْرِجُونَهُمْ مِنَ ٱلنُّورِ إِلَى ٱلظُّلُماتِ أُولئِكَ أَصْحابُ ٱلنَّارِ هُمْ فيها خَالِدُونَ﴾.

(البقرة: ٢٥٧)

"God is the Guardian of the believers; He

equal; therefore take not to yourselves friends of them, until they emigrate in the way of God; then, if they turn their backs, take them, and kill them wherever you find them; take not to yourselves anyone of them as friend or helper" (4:89)

﴿إِنَّ ٱلَّذِينَ آمَنُوا وَهاجَرُوا وَجاهَدُوا بِأَمْوالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ ٱللهِ وَٱلَّذِينَ آوَوْا وَنَصَرُوا أُولٰئِكَ بَعْضُهُمْ أَوْلِياءُ بَعْضٍ وَٱلَّذِينَ آمَنُوا وَلَمْ يُهاجِرُوا ما لَكُمْ مِنْ وَلايَتِهِمْ مِنْ شَيْءٍ حَتّىٰ يُهاجِرُوا وَإِنِ ٱسْتَنْصَرُوكُمْ فِي ٱلدِّينِ فَعَلَيْكُمُ ٱلنَّصْرُ إِلّا عَلىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثاقٌ وَٱللهُ بِما تَعْمَلُونَ بَصِيرٌ. وَٱلَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِياءُ بَعْضٍ إِلّا تَفْعَلُوهُ تَكُنْ فِتْنَةٌ فِي ٱلأَرْضِ وَفَسادٌ كَبِيرٌ. وَٱلَّذِينَ آمَنُوا وَهاجَرُوا وَجاهَدُوا فِي سَبِيلِ ٱللهِ وَٱلَّذِينَ آوَوْا وَنَصَرُوا أُولٰئِكَ هُمُ ٱلْمُؤْمِنُونَ حَقّاً لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ﴾.

(الانفال: ٧٢ ـ ٧٤)

"Those who believe, and have emigrated and struggled with their possessions and their selves in the way of God, and those who have given refuge and help-those are friends one of another. And those who believe, but have not emigrated-you have no duty of friendship towards them till they emigrate; yet if they ask you for help, in religion's matter, it is your duty to help them, except against a people between whom and you there is a compact, and God sees the things you do. As for the unbelievers, they are friends one of another. Unless you do this there will be persecution in the land and great corruption. And those who believe, and have emigrated and struggled in the way of God and those who have given refuge and help-

those in truth are the believers. And theirs shall be forgiveness and generous provision.' (8:72-74)

﴿إِنَّ ٱلَّـذِينَ تَوَفَّيٰهُمُ ٱلْمَلَٰٓئِكَـةُ ظَالِمِيٓ أَنفُسِهِمْ قَالُـوا فِيمَ كُنتُمْ قَالُـوا كُنَّـا مُسْتَضْعَفِينَ فِي ٱلْأَرْضِ قَالُوٓا أَلَمْ تَكُنْ أَرْضُ ٱللَّهِ وَٰسِعَةً فَتُهَاجِرُوا فِيهَا فَأُولَٰٓئِكَ مَأْوَىٰهُمْ جَهَنَّمُ وَسَـاءَتْ مَصِيراً. إِلَّا ٱلْمُسْتَضْعَفِينَ مِنَ ٱلرِّجَالِ وَٱلنِّسَاءِ وَٱلْوِلْدَٰنِ لَايَسْتَطِيعُونَ حِيلَةً وَلَايَهْتَدُونَ سَبِيلاً. فَأُوْلَٰٓئِكَ عَسَى ٱللَّهُ أَنْ يَعْفُوَ عَنْهُمْ وَكَانَ ٱللَّهُ عَفُوّاً غَفُوراً. وَمَنْ يُهَاجِرْ فِي سَبِيلِ ٱللَّهِ يَجِدْ فِي ٱلْأَرْضِ مُرَاغَماً كَثِيراً وَسَعَةً وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِراً إِلَىٰ ٱللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ ٱلْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى ٱللَّهِ وَكَانَ ٱللَّهُ غَفُوراً رَحِيماً﴾.

(النساء: ٩٧ ـ ١٠٠)

"And those the angels take (in death), while still they are wronging themselves- the angels will ask, 'In what circumstances were you?' They will say, 'We were oppressed in the earth.' The angels will say, 'But was not God's earth wide, so that you might have emigrated in it?' For such men, their refuge shall be Gehenna-and evil homecoming-except the men, women, and children who, being oppressed, can devise nothing and are not guided to a way; haply them God will yet pardon for God is All-pardoning, All-forgiving. Whoso emigrates in the way of God will find in the earth many refuges and plenty; whoso goes forth from his house an emigrant to God and His Messenger, and then death overtakes him, his reward is then incumbent on God; surely God is All-forgiving, All-compassionate. (4:97-100)

NOTES

1. Ulil-'amr: Generally it means "those of you who are in authority". But the question is that "Who is authority?" Some say that it refers to the Prophet(S) and his Household. It is also said that it refers to the jurisconsults. However,ulil-'amr are those people who are as immaculate as the Prophet(S). In the Surah of 'Women', verse 59,the Qur'ān says:

﴿يا أَيُّها ٱلَّذِينَ آمَنُوا أَطِيعُوا ٱللَّهَ وَأَطِيعُوا ٱلرَّسُولَ وَأُولِي ٱلأَمْرِ مِنْكُمْ﴾.

(النساء: ٥٩)

"O ye who believe obey Allah, and obey the Prophet and ulil-'amr." Here ulil-'amr enjoys the same position as the Prophet. One is to obey the Prophet as he is to obey ulil-'amr.

2. Pharaoh : It is the name of the kings of Egypt in general. It is also the surname of Walīd ibn Mus'ab, king of Egypt, contemporary with Moses. He is a tyrant ruler and is the symbol of cruelty and despotism.
3. Hāmān : It is the name of Pharaoh's vizier.
4. Korah : In the Old Testament he is called the Korah and in the Qur'ān he is called Qārūn. He is as vicious as Pharaoh and Hāmān. He is Pharaoh's treasurer. The Qur'ān in the Surah of "The Story" tells us about his life. He is an oppressor from the family of Israel. He is too rich, but does not help the poor. Misusing his wealth and power, he is the source of corruption in the society. At last he is destroyed by God's Will. In an earthquake, he and his family are killed.
5. Tāghūt : By tāghūt we mean false god. Tāghūt is an idol, a demon, or any object worshipped (excepting

God).

6. Mala' : It refers to a body of men of high ranks, i.e.,statesmen.
7. Mutrafin: It refers to a person who is blessed with affluence, (pl.of mutraf) and is allowed to enjoy oneself without interruption. It refers to the rich who have opposed the prophets because the prophets have kept them from debauching.
8. Aḥbār : Generally it refers to learned men. But in the (pl.of ḥabr) Surah "Repentance" verse 34 it seems to refer to the Jewish rabbis.
9. Ruhbān : Generally it refers to a person who is pious and (pl.of rāhib) fears God. In common usage it refers to Christian monks.
10. Walāyah : It means continuing or following without intermission, friendship, affection; patronage, clientage.
11. Imam : It means one who stands before or is followed, a head, chief, leader, especially in religious matters. Imam can be a person or a book. As a book, it refers to the Qur'ān. As a person, it refers to the innocent and just people whom God has appointed.
12. Walī : It means administrator. It also means a sincere friend, a helper or guardian. In Surah of "The Cow" verse 257, the Qur'ān says:

﴿ٱللَّهُ وَلِيُّ ٱلَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ ٱلظُّلُمَاتِ إِلَى ٱلنُّورِ﴾.

(البقرة: ٢٥٧)

"Allah is the Walī (the Guardian) of those who believe. He bringeth them out of darkness into light."

13. Ṣalāt : This word refers to prayers, those especially prescribed by Islam which are recited five times a day. *Salāt* is considered the cornerstone of all other duties in Islam.

14. Zakāt : Generally it means the wealth which is given in the way of God, by way of purifying or securing to the rest of one's possessions. *Zakāt* was meant to fill the gap between the rich and the poor in the society.

15. Al-'amr bil-ma'rūf: It means to command to do what is right, lawful, or kind in the eyes of God and man.

16. Al-nahy 'an al-munkar: It is the prohibition of what is wrong, unlawful, hateful in the eyes of God and man. In the Surah of "The Family of 'Imrān' verse 104, the Qur'ān says:

﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ﴾.

(آل عمران: ١٠٤)

"And there should spring from you a nation who invite to goodness, and enjoin right conduct (al-'amr bil-ma'rūf) and forbid indecency (al-nahy 'an al-munkar)."

17. Hijrah : It generally means departure from one's country and friends. In the tradition of the Qur'ān it means leaving the region of blasphemy and entering the region of faith. In particular it refers to the Prophet's abandoning Mecca because of its mounting hostility, and transferring himself and his followers to Yathrib, 200 miles north, whose people had invited him. He arrived on the 20th of September,622 A.D., and the city proudly changed its name to "Medinatu'l-Nabi-the Prophet's City".